

COLUMBIA LIBRARIES ON SITE

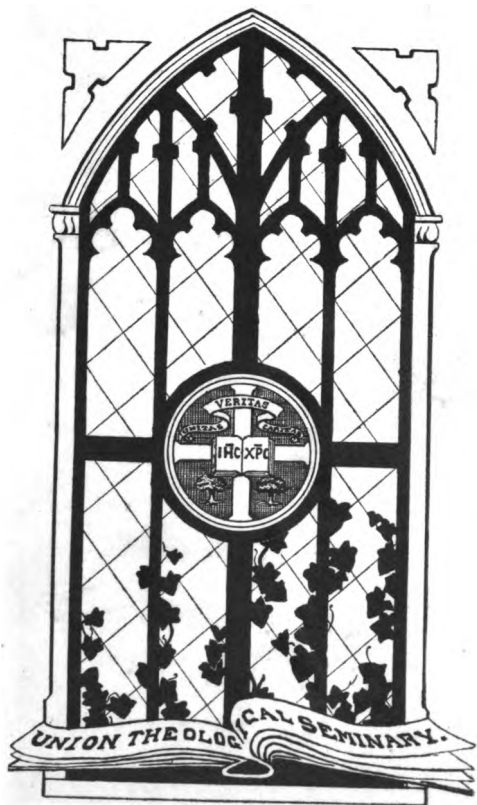
RESTRICTED



CR60924632

UG86 R53

Ecclesiastical year;



ryla ne.
felt

THE ECCLESIASTICAL YEAR

*Contemplations
on the Deeper Meaning and
Relation of its Seasons
and Feasts*

By

THE REV. JOHN RICKABY, S.J.

NEW YORK
JOSEPH F. WAGNER (INC.)
LONDON: B. HERDER

Cum Permissu Superiorum

Nihil Obstat

ARTHUR J. SCANLAN, S. T. D.

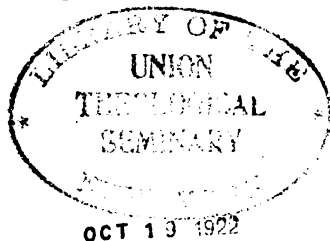
Censor Librorum

Imprimatur

***PATRICK J. HAYES, D. D.**

Archbishop of New York

NEW YORK, OCTOBER 4, 1920



Copyright, 1920, by JOSEPH F. WAGNER (INC.), New York

32164

PREFACE

ACHEMIST deservedly in great repute, Michael Faraday, when called upon once to witness a new experiment, thought it no loss of his dignity to say plainly, "Tell me what I am to look for."

Literary men are not similarly inclined. They frequently hold that a definite skeleton is indeed necessary to give unity to their work; but they would not rudely display its bones and joints: these they would gracefully cover with a finely molded envelope of flesh. Where art for art's sake is the purpose, their method may be left undisputed. At present, however, art is hardly an object of concern: the practical end is dominant, namely, helpfulness towards religious thought and conduct.

Therefore, besides the simple headings which serve as synopsis for each chapter, a general purpose of the book is now declared. It presupposes that abundant books already are in hand, giving the traditionally settled account of the matters here treated partially and from aspects less usually presented. No attempt is made to dispossess the customary forms. Many persons probably like the familiar expositions, as they like their familiar prayers, rites and devotions, or even the oft read story books or pieces of poetry. Still with all its advantages the familiar sometimes suffers from its monotony. Then a little freshness can be made helpful without supplanting the style, which has nine points of the law in its favor by being in possession.

received - Oct. 17, 1942 - #2.34. (M.N.)

One person, addressing his words to others, may keep his own discourse and weave into it from these pages a few variety-giving strands; another person, reading the book for his own benefit, may forego continuous perusal and from time to time glean from it passages which he can incorporate into his more usual matter. The present volume may chiefly serve for occasional reference. Again, on the understanding that the book has a supplementary purpose, offence will not be taken at its omissions. Death, for instance, must be considered in the light of much that is consolatory in Christian doctrine. But a specially limited plan might, with due warning, leave out the consolation, and confine itself to declaring how serious death is, and with what strange vagaries it is discussed by many writers, just as their light fancy suggests. These men need, not comfort in undue alarm, but proper sense of the alarming. One thing at a time may be given, if all needful things are given in their season, from different sources which are ready to be drawn from, according to individual requirements. Catholic publications are now varied enough to offer all that can be in request by the several seekers for spiritual assistance in the Church's library, where the volumes, instead of competing, aim at co-operation. Proficient readers within the walls of such an institute best serve their own interests when, free from all narrow querulousness, they good-naturedly read and leave unread at the dictate of their own self-knowledge.

CONTENTS

	PAGE
I NEW YEAR'S DAY AND JESUS THE SAVIOUR	I
II EPIPHANY	19
III CANDLEMAS DAY	34
IV SHROVETIDE	48
V FEAST OF ST. JOSEPH, MARCH 19 . .	60
VI LADY DAY AS OUR MOTHER'S FEAST .	67
VII LENT, THE PENITENTIAL SEASON . .	75
VIII PASSIONTIDE	105
IX THE RESURRECTION	127
X THE ASCENSION	158
XI PENTECOST	180
XII TRINITY SUNDAY	203
XIII CORPUS CHRISTI	213
XIV THE SACRED HEART	229
XV SS. PETER AND PAUL	241
XVI ST. IGNATIUS OF LOYOLA	248
XVII THE ASSUMPTION ,	263
XVIII ALL SAINTS'	268
XIX THE IMMACULATE CONCEPTION . .	277
XX CHRISTMAS DAY	282
INDEX	297

THE ECCLESIASTICAL YEAR

THE ECCLESIASTICAL YEAR

CHAPTER I

NEW YEAR'S DAY AND JESUS THE SAVIOUR

- I. The year beginning with Christ's circumcision gives to Him fundamentally the whole calendar. By the like extension of ideas Christ's redemptive act is not limited to the sacrifice on the cross, but includes:
 1. His word of prayer, especially of sacramental and sacrificial prayer in the Mass.
 2. His example.
- II. The protection of the Christian feast against the simultaneous keeping of antichristian festivities.

THE Jews affixed appropriately significant names on those who bore chief parts in the sacred history of their nation. Hence he who was the completer of the deliverance wrought by Moses was called Josue: a title which in slightly altered form reappeared several times before it reached its fullness of application in Jesus Christ. Prior to His advent a base exchange of it for a pagan name is recorded by Josephus; nor is the betrayal in any way mitigated by the fact that the word Jason might be more or less assimilated in meaning to that of Jesus, if it is connected with the word which means to heal. Speaking of a disgraceful, traitorous high priest, Josephus says (Antiq. bk. xii. 5): "This Jesus changed his name into Jason. Onias became Menelaus." Both paid money to Antiochus IV for the simoniacal purchase of the high-priesthood, and by outbidding his rival Menelaus supplanted him

for a time. The pair of renegades further turned Jewish worship into the idolatry that suited their pagan master (2 Mach. i. 7; iv. 7-26; v. 5, 6). Thus, before the Renaissance committed its vainglorious disloyalty of changing Christian for heathen names, the Jews—and this frequently—had set the evil example by such barter of gold for base metal. It was far worse than the mere love of pomposity which may be seen in the example given by Gibbon of Marcus Maecius Maemmius Furius Balburius Caecilianus Placidus. They invented “the most lofty and sonorous appellations, Reburrus, or Fabunius, Pagonius, or Tarasius, which may impress the ears of the vulgar” (Gibbon, *Decline and Fall*, vol. v. c. 31). Later in Europe the fantastic von Hohenheim assumed the style Aureolus Theophrastus Paracelsus. Queen Elizabeth was saluted by her flatterers as Gloriana,—a name comparable to that of the vain Eudoxia who hated St. Chrysostom,—and as a “bright and occidental star” before whose feet Sir Walter Raleigh made a carpet of his valuable cloak over the mud. Afterwards, when she had put him in prison, he protested his past delight at the vision of her “riding like Alexander, hunting like Diana, walking like Venus, a gentle wind blowing her fair hair about her fair cheeks like those of a nymph: sometimes sitting in the shade like a goddess: sometimes singing like an angel: sometimes playing like Orpheus. I may conclude, *spes et fortuna valete*. She is gone in whom I trusted: I am more wearied of life than my enemies are desirous that I should die.”¹

It is sweet after such fulsomeness to turn to the name of Jesus. In itself divinely glorious, it came into honor with the larger world in a very different way, having suffered much ignominy before Constantine

¹ Stebbing's *Life of Sir Walter Raleigh*, p. 92.

put it in his *Labarum* when he had overthrown another parader of empty titles Galerius, Imperator, Caesar, Maximianus, Germanicus Maximus, Egyptiacus Maximus, Sarmaticus Maximus V, Persicus Maximus II, Medicus Maximus, Adiabanticus Maximus, Tribunus Populi XX, Imperator XIX, Consul VIII, Pater Patriae, Proconsul (Eusebius, H. E. viii. 17).

It was in the humiliating rite of circumcision that Jesus took up His name: and He bore it in the same lowly manner until His crucifixion, when it was set upon His cross, as far as the Jewish intention was concerned, in derision. With the celebration of the feast in honor of the Circumcision we start the New Year.

I

The date of this, our initiatory feast, follows from the presupposition that the day of the Nativity is kept on December 25, eight days elapsing according to the Law from that to the Circumcision. It is of no substantial import that the settlement of our accepted time for the Nativity cannot be shown to answer strictly to historical occurrences. Religious years amid the several peoples were made to begin in accordance with their beliefs. The Jews,¹ who were guided naturally by the agricultural season, preternaturally by their redemption from Egyptian bondage, began, in the times best known to us, their year not with the winter as Celts and Teutons are said to have done, but with the spring, when day was triumphing over night and

¹ The spring season is most notable as the first month, Abib or Nisan, in the year for Jews (Exod. xii. 2; xxiii. 15); but some suppose that the autumnal feast also was used as a starting point (Exod. xxiii. 16; xxxiv. 22; Lev. xxv. 9). It does not matter if the statement is true that spring had not been the invariable or the single starting point of the Jews.

warmth over cold, and the life of vegetation over its apparent death; so that the first sheaf of barley could be offered to God in homage for the first fruits of the earth. With this early idea was united later the Pass-over, or Pasch,¹ to commemorate how the Lord God brought forth His people with mighty hand and outstretched arm (Deut. xxvi. 8, 9). To this type corresponded the redemption wrought by Jesus in fidelity to His name, which came down from heaven to Him, because thence also came the kingdom which he was to found for the overthrow of the pagan kingdom which arose out of the earth (Dan. vii. 17). Here is reason sufficient for starting our calendar year with the Circumcision, though on other grounds we may start from Lady Day, as was done by a legal custom in medieval England, not abolished till 1752: and again from the first Sunday in Advent, as we see in the liturgical calculations.

As the year begins, so it continues and ends, *totus annus est Christus*. This extensive view has fuller truth than the more limited one which dwells only upon some principal point. Narrowness of view in regard to Christ's broad design of Redemption has been objected against Catholics who look too exclusively to His death and neglect this life. It is true that one of our theologians, Renz, calls it untheological to extend the redemptive action of Christ beyond the sacrifice of the cross: but on the wider side Möhler extends it over His whole career. The fact is that Christ's death has a unique pre-eminence: at the same time in making that oblation He offered Himself in His fullness, with all that He was, did, and suffered, every part

¹ Christ gave us the example of attending church services on the Pasch and other festivities. Luke ii. 22; John v. i; vii. 2, 10, 22.

of which was in itself a sufficient price for redemption, though God willed that the crown of all, and the summing up of all (*ἀνακεφαλαιώσις*), should be the obedience unto death. All along "God was with Christ, reconciling the world to Himself" (2 Cor. v. 19 *græce*). The supreme virtue of charity, as it informs, in the scholastic sense of determining specifically, or rules as *virtus imperativa* all other virtues, may be compared with Christ's supremely redemptive sacrifice on the cross, as it gave quality to all the rest of His life.

This fact clearly expounded vindicates us from the charge that Catholics belittle the redemptive action proper to Christ's preaching and missionary labors. We do not with Socinus limit the redemptive force to Christ's word and example, but we appreciate in due relation these factors of His whole work. On the same principle we do not with shortsighted critics oppose the Greek to the Latin Fathers by observing that the former speak of the Incarnation itself, the very fact of taking up and divinely dignifying human nature, as its Redemption. That is indeed said while the other factors are not excluded, but in season are declared. The pioneer of Patristic Scholarship, Petau, did not neglect this important point (*De Incarnat. lib. xiv. cap. 1*). The combined demands of the total factors in the work of redemption may profitably be reviewed in a little detail—just to show the unfairness of supposing one to deny another.

I. The spoken words of Christ in their own order, as words of the saving efficacy, have a redeeming power by showing or shaping the way to salvation. "He that heareth me and believes in Him that sent me hath life everlasting" (John v. 24). "The words that I have spoken to you are spirit and life" (vi. 64). "If any one keep my word he shall never die" (viii.

51). So much for the Word as preaching. Next we consider the preaching as a meritorious work of which we receive a share. Christ joined to the atoning merits of His death those of His function as preacher. If ever any one made his actions full, it was Jesus Christ: and it would be a strange omission of fullness if into them He did not intend to put that power of atonement for which they were so well adapted. The word of God reaches from end to end, so that in all its amplitude the redemptive word of Christ is personally worthy to be set side by side, and also identified with the creative Word that has made the universe, sustains it, and guides its course. Here of course we distinguish His divine and His created speech. A devout soul has said: *O mon Dieu, je suis une vivante parole que prononce votre bouche. Je suis parceque vous parlez. Je persiste parceque vous soutenez votre voix. Je me développe parceque votre voix est une parole croissante.* Hence in the early Church so much was made of the saving ministry of the Word through the apostles and their successors. Because of this office prelates were to be cherished in the memory of the faithful (Heb. xiii. 7): preachers were to be remembered night and day, and honored as the Lord, because where His word was there was the Lord (Didache iv): they were to be loved as the apple of the eye (Ep. Barnab. xix). To Christ's minister could be said, "Thou hast the words of eternal life" (John vi. 69): he could also in the name of Christ pronounce "Thy sins are forgiven thee"—words which in the mouth of Christ, by His power, personal and meritorious, had been enough to pardon all guilt. So Christ's preaching was doubly redemptive, both as instructive and as suffused with all the atoning merits of His whole life, crowned by a death in sacrifice on the cross.

This is the foreshadowed part of that "fullness of deliverance" proclaimed in the 129th Psalm, *copiosa apud eum redemptio*.

Beside the word of teaching there is also that of prayer, and particularly of sacrificial prayer.

Often in the time of our Lord's earthly, merit-storing life, while He was yet, in the sense of the terminology applicable to Him, a *Viator* and not a *Comprehensor*, He prayed: once only His prayer was the offering of Himself under the forms of bread and wine. It is the last kind of prayer which calls for special explanation, and most specially as to its existence after the Crucifixion.

In the form of Christ's redeeming Word which is displayed in the Eucharistic Sacrifice we have, according to St. Irenaeus (*Heres. iv. 18*), the Word-Incarnate made present by the consecrating word for our redemption in an expiatory offering; St. Justin had used the same language (*Apol. i. 66*). In the Eucharist Jesus appears perpetuating His function of Redeemer. The sacrifice of the Cross cannot simply be repeated: but a relative repetition of it in another form, a true and real sacrifice, has been given to us in the Mass, which has atoning efficacy further extended by the sacrificial meal of the Holy Communion. About another repetition of the redemptive Sacrifice, which some suppose to be made in heaven, theologians are not quite agreed in their interpretations of what is said concerning it in the Epistle to the Hebrews. As the resurrection was in some way continuous with the redemption on the Cross,—He was "delivered up for our sins, and rose for our justification" (*Rom. iv. 25*),—so the glorified Christ's priestly intercession in heaven is in some way continuous with His intercession on earth and with its redeeming efficacy. The High

Priest's entrance with the sacrificial blood into the sanctuary¹ is declared to be a type of Christ's entrance into heaven with His sacrificial Blood (Hebrews ix. 12. Compare Apoc. v. 6-10). In point of efficacy Christ's pleading for us in heaven through the merits of His Blood, once for all outpoured in the sacrifice of the Cross, will not be substantially altered whether He does or does not offer there a sacrifice like to the Mass in its distinctness from His sacrifice on the Cross. We should be modest in our assertions on such points as to what is possible or impossible to God: *a priori* we might have pronounced the Mass impossible.

Some pious speculators, however, have taken special delight in contemplating the former alternative. With this view is connected the idea of extending the aspect of sacrifice to the Incarnation itself. "Sacrifice and oblation thou would'st not have. I said, Behold I come"—quite a new kind of sacrifice and unrejectable before God (Psalm xxxix. 7; Heb. x. 5).

For example, Père de Condren says: "The altar is the Person of the Word, on which altar the humanity was laid in the mystery of the Incarnation" (Idea of the Priesthood and Sacrifice of Jesus, ii, 46). He might plead that his bold extension of terms had support in the style used by the very fervid martyr of Antioch, St. Ignatius,² who calls faith in Christ and

¹ The blood was taken sometimes to the veil (Lev. iv. 6), sometimes to the Holy Place (vi. 30), sometimes to the Holy of Holies, as appears from mention of the Mercy Seat (xvi. 14). One reason for reserve in admitting the heavenly sacrifice is the avoidance of the Socinian heresy that Christ's death on the cross was a sign of God's forgiveness but not the vicarious satisfaction that obtained it: for Christ Himself it merited His entrance into heaven as Head of all mankind to guide and help them to salvation.

² See Lightfoot (Tral. 8, Rom. 7, Philad. 5). Compare Clement Alex. (Paedagog. i. 6). Tertullian uses like language (De Carnis

the Gospel Christ's "Flesh," and love of Him His "Blood," and who also calls the officiating clergy "the altar." Another theologian, Thomassin, while acknowledging the unique efficacy of the sacrifice on the Cross as "the one sacrifice by which God was propitiated and mankind cleansed" (De Incarnatione, lib. x. cap. 6, n. 5) yet holds that the offering of sacrifice was begun with the Incarnation, whose "purpose was nothing else than the appointment of a priest able to make expiation for the race. From the moment of taking up the flesh the sacrifice began to be offered, and the Incarnation itself, as the assumption of the mortal condition, was a sacrifice" (x. cc. 18 and 19. Compare Psalm xxxix. 7, 8). This extended view of Christ's redemptive and sacrificial life goes yet further and beyond His own personality when He is regarded as *ἀνακεφαλαιώσις* of all the prophets, priests, and kings under the Old Law — and here especially of all priests — inasmuch as these prefigurative and preparatory office-bearers led us to Christ's assumption of all three offices in one crowning perfection, without which they would have been ineffectual to save mankind from its fallen condition (Deut. xviii. 18; Psalm ii. 7; 2 Reg. vii. 14; Heb. i. 5). As regards extension in the direction which more particularly concerns us at present, namely, the priestly oblation made by Christ in heaven (Heb. ii. 17, 18; iii. 1, 4, 14, 15; vi. 20; vii. 24, 26; viii. 1-6), De Condren is one of its earliest advocates against the commoner opinion of theologians. "The offering

Resurrect. 37). St. Polycarp (Ep. to Philippians, c. iv) applies the word *altar* to widows and it is extended to orphans in the Apostolic Constitutions (ii. 26, iv. 3). Their hearts are the altars on which they themselves offer prayer as recipients of alms; they also are the altars on which the faithful make offerings. We may regard this as a sort of widened synecdoche, rather strange to our speech.

of Christ," he says, "was not so wholly fulfilled on earth as to leave room for no further exercises by pleadings of past merits, not by newly added merits in heaven: rather it began on earth in order to be continued in heaven, where the perfection of sacrifice is found. The heavenly sacrifice of Christ in union with His saints, whom He offers while He offers Himself, is the same sacrifice which the priest offers on earth. Their victim is the same, but to us terrestrials it is not presented sensibly in the same state, namely that of glory." Thomassin favors the same opinion but with a new idea that in heaven the sacrifice is connected with the fire of the hypostatically united divinity which at once consumes and immortalizes the human nature of *Christ* by divine power of paradox. "The malady of human nature is eaten up" (lib. x. c. 11, De Incarnatione. Compare l. xxxi. c. 13). The symbolism of fire is wrathful inasmuch as it simply consumes, but it is merciful inasmuch as it purifies by destroying the bad and leaving the good unmixed, or even raising the good to a higher condition. Thalhofer is another supporter. Appeal also is made to St. Clement of Rome (Ep. ad Cor. xviii. 35, *et alibi*), and to Origen's remarks on the heavenly sacrifice.

Whatever objections may be and have been raised against the heavenly sacrifice, at least it is a gain to view our Redeemer's work in its amplest extension as all of one piece, whether or not Christ's priestly function in heaven includes a sacrifice having the same kind of distinction from that on the Cross as the Mass has. At any rate the wider outlook is a safeguard against excessive narrowness, so long as it does not violate due proportion or perspective. It sets us far above the criticisms upon narrowness such as is implied in a sentence from the pen of a recent writer:

"A devout communicant to-day finds in the Eucharist something more of communion in the life of Christ than the memory of a propitiation." For that amplitude Catholics had not to wait till "to-day."

2. Again the example of Christ, as meritorious with a view to pardon, was redemptive whilst it also from another aspect worked to the same effect by the lessons and the encouragement which it gave. "I have given you an example, that as I have done, so also you should do" (John xiii. 15). "Be ye imitators of me," said St. Paul, "as I also am of Christ" (1 Cor. iv. 16).

There is common agreement as to the unparalleled excellence of Christ's conduct, though details such as the degree of severity shown to the Pharisees may be beyond human judgment. It is needless to explain after what has been said of Christ's words, how His example is similarly redemptive.

We may then conclude this part with the remark that if we comprehend the full sense of the name of Jesus in all its redemptive, saving, and sanctifying force of word, example, and self oblation on the cross, we shall have a more adequate appreciation of what is commemorated on New Year's Day than if we regarded it simply as a prophetic declaration from the time of the infancy how that Child was to end His life by the sacrificial cross. Jesus as a title not only looks forward to Good Friday; it takes into view the whole career, *totus annus Christus est*. The whole of the calendar for the ecclesiastical year relates to Christ and to His Redemption, whatever be the commemoration which is made for the several days: not only as He removes guilt, but also as He brings a positive sanctification. In Christ is newness of life against what was antiquated and discarded. The baptized

person is "a new creature" (Galat. vi. 15), the very opposite to "profane novelties" (1 Tim. vi. 20).

Another very important advantage in the wider view is that it anticipates objections which to modern makers of them seem fatal against the traditional doctrine. For example, some show the utmost confidence of having scored controversially when they say after Socinus that Christ had not to turn away God from enmity to amity, because it was out of pre-existing love for mankind that the Redeemer was sent, having as His special work to convince men of the fact that the Father loved them even in their fallen estate. Abélard prepared the way to this objection. For beside his error that sin was rather in the *animus* of the culprit than in any enormity of the deed itself,¹ and that Redemption was mainly the removal of penalty, he went wrong also in a too exclusive view about the love which led God to redeem the sinner: "By this are we justified," he said, "and are reconciled in the Blood of Christ to God because His Son took up our nature and in it, by word and example, persevered unto death, thus *binding us in gratitude for so great a benefit to a love which would shrink from no sufferings for Christ's sake. Redemptio itaque nostra est illa summa in nobis Christi dilectio.*"²

Redemption is in one sense God's love calling for love. It is not ours to consider on this point how far some friendly interpreters have managed to argue that Abélard is not intentionally so aberrant as his ill-

¹ *Non quae fiant sed quo animo fiant petit Deus. Non in opere sed in intentione meritum operantis consistit* (Ethica, iii). This was pushed to the extent of assigning the distinction of good and evil to God's Will: *Constat totam boni vel mali discretionem divinae dispensationis placito consistere* (in Ep. ad Rom. vii. 807).

² In Ep. ad Rom. lib. ii. c. 3.

judged words seem to signify. The like kind office has been done for the recent writer to whom we next refer. Dr. Schell,¹ teaching in a Catholic school, followed too closely on the above track; he insisted that the essence of Redemption was God's love for man, and His hatred for sin demonstrated in the work of Jesus Christ. The Church indeed is constantly repeating in her offices the plain texts (John, I Ep. iv. 9): "In this hath God's love appeared to us that He hath sent His only begotten Son into the world that we may live by Him" (Compare Evangel. Joan. iii. 16 and Rom. v. 8); "God proved His love to us in that while we were yet [in point of time] sinners, Christ died for us." Abélard therefore was further wrong in regarding the baneful inheritance from Adam as a debt of punishment rather than of guilt. What had to be removed by regeneration was inherited guilt of a dishonor done to God which had to be wiped out, not physically by punishment, but morally by an accepted tribute of compensatory honor. Christ came to pay that tribute of atoning honor. It was not absolutely and *a priori* needful that He should suffer in this vicarious reparation; but the way of suffering was the way congruous with the will of God. God had not to be appeased as a passionately angry man has to be calmed down who refuses reconciliation till he is first mollified and then induced to receive the *amende honorable*. God always so loves the sinner during the time of probation that He wishes the offender's repentant return and pardon; but He will not forgive the unrepentant. It is a con-

¹ Schell urged that man's danger is from himself, not from God's anger. *Gott ist nicht die Gefahr welche das Geschöpf bedroht*. Schell also renewed an error broached long before by Medina and refuted by Suarez, that God's independent will cannot be said to be movable, not even by the merits of Christ. We need only to guard the sense given to "movable."

tradition that the sinner be forgiven and yet cling in affection to his past offence, or even be willing to commit it again. As the King in Hamlet argues against the sincerity of his own prayer for pardon: "May one be pardoned and retain the offence?"

II

We are like the early Christians in finding our religious celebration of New Year's Day endangered by the environment of an irreligious world: but we are unlike them as regards the intensity and the malice of the opposition which came to them from the determined will on the part of adversaries to baffle their good intentions. To-day the world as a rule rather pities than persecutes the Christian devotee. It is by displayed attractions that we are liable to be seduced to-day, not by a downright terrorizing. The attractions are nowadays rather the world's inventions for its own pleasure than its snares purposely cast in our way to entangle our feet. But the pagans wanted by their devices of set purpose to seduce Christians from their pure mode of life: the worldlings of our time are often simply following out their own fleshly inclinations, with the undesigned result of presenting to us wrongly soliciting examples. Again, many of the early Christians were converts from pagan excesses and so the more liable to be drawn by them to renew past delights. The New Year was full of such memories. Hence the Fathers had to make a great effort during the whole Christmastide to overcome these past habits. About one hundred years before those disciples whom Christ left behind Him to preach the gospel had entered on their work, January had been made the month of the new year in the Roman Cal-

endar. Janus stood as representative of the entrance or door into place or season. Roman gods were personifications of natural functions and so contained many references to the heavenly bodies and to agriculture which had so large a dependence on their influence. Two such references occurred in pagan celebrations at the latter part of December. First was the Saturnalia¹ connected with the seed-sowing deity, and second came the feast of the sun, which was kept about the time of the winter solstice, when nights began to shorten and days began to lengthen, and the revival of vegetative life was heralded. At such a season, prolonged by the *Lupercalia* into February, a constant revelry was kept up by the pagans. Hence Christian preachers gave warning against imitations of the heathen orgies. As a specimen we may take what St. Peter Chrysologus, Bishop of Ravenna, says: "The holy occasion of Christ's birth, which was for the saving of man, has speedily been seized upon by the devil, who in opposition to the divine goodness sets up monsters of impiety, so as to turn religion into ridicule and holiness into sacrilege. That is the reason, brethren, why to-day the pagans openly parade the obscene images of their gods. They are not worshippers, but mockers of the divinity. Let us weep over those who thus act, and at the same time let us rejoice that by the aid of heaven we have escaped these foul performances. To-day the pagans exhibit their idols under figures of such turpitude as to fill us with horror. But perhaps you will say that the scenes are only meant as buffooneries on the occasion of the

¹ Tertullian (De Idolat. c. 10) says, *Minervalia Minervae, Saturnalia Saturno*. The French people who specially celebrate the New Year have borrowed in their name for New Year gifts the Latin word *strena*. St. Augustine (De Civit. iv. 16) says that pagans honor *Deam Streniam, quae faceret strenuum*.

merriment excited by the advent of a New Year. You who so speak are wrong: the rites are not simply jocose; they are criminal. He who makes to himself a false god denies the form of the true God: he who wishes to joke with the devil cannot rejoice with Christ. No one can safely play with a serpent: no one can masquerade with the devil and pass uninjured.”¹ Three centuries earlier Tertullian had condemned the keeping of the Calends of January, when he was denouncing sins of blasphemy for which, he says, it is no excuse to plead the pleasing of others: if by keeping the Calends of January one pleases men, yet it is at the expense of blasphemy against God (*De Idolat.* c. xiv).

What the Fathers wanted at the New Year was that “newness of life” which Christ brought into the world through baptismal regeneration. “Behold I make all things new” (*Apoc.* xxi. 5). Newness (*novitas*, *καινότης*) became the constant antithesis of oldness (*vetustas*, *παλαιότης*; *Rom.* vii. 6): “Put on the new man who is according to God created in righteousness” (*Ephes.* iv. 24). “Be reformed in the newness of mind” (*Rom.* xii. 2). “The old things are put away: all things are made new” (*2 Cor.* v. 17). The New Testament leaves this as Christ’s dying request to man: all its faithful interpreters proclaim the inheritance to be a new kingdom of holiness. “I have a complaint to make against some of you,” said St. Ambrose, “and not a small complaint: it is your return to the old after having enjoyed the new.”²

¹ Sermo 155 (Migne, P. L. tom. 52, col. 609). St. Chrysostom has a Sermon on the Calends of January in which he calls the abominations many and great. St. Augustine has his sermons on the Calends of January. The collection of Canons at Trullo show the Eastern condemnation of pagan ceremonies.

² Sermo 7 de Kalend. Januar. *1 Cor.* x. 20, 21 (Migne, tom. 17, col. 617).

These frequent and very decided oppositions of Christian to pagan rites indicate the truth, which anti-christians have perverted into the untruth that the Church borrowed her feasts from the heathens. It may be that the celebration of the *dies natalis solis inviati* had something to do with fixing the 25th of December for keeping the commemoration of Christ's birth which had been a variable solemnization, occurring, for instance, in March, April, or May. The first clear entry is given by a chronographer 354 A.D.: 8 *Kal. Jan. natus Christus in Bethlehem Judae*. This date is recognized by St. Gregory Naz. in Cappadocia (orat. 38, Migne, P. G. tom. 36, col. 327, 349), and by St. Chrysostom in Antioch (tom. 49, col. 353).

The fear not to keep up to date, and the desire to be conspicuously abreast of the times, are often conditions that work ill because the novelties are profane (*novitas profana*: 1 Tim. vi. 20), not improvements but mischievous upsettings of established principles which should never be shaken. In the spirit proposed to us by the Church at the opening of the New Year, we do right to innovate in old ways that have been bad. There is an immense advance in spite of failures between the condition before Christ and the condition after Christ. Discord had been put by heathendom in the intelligent creature. It was the work of Christ, even though He did not redress the fallen angels, to renovate His world and to reunite the broken parts by becoming Himself Head of all and the life-giving principle. This is what is contained in the Epistle to the Ephesians (i. 10). It is folly to take no part in the general process which is called in the Apostle's language ἀνακεφαλῶσασθα and rendered in different versions by *restaurare*, *réunir*, *unter ein Haupt verfassen*, and in English by *gather*

together, so to join in one form, or to make a new organization, not a mere aggregate of parts. This is the incorporation of ourselves as members with Christ our Head. It should be the prominent object of any endeavor which aims at keeping this season in its Christian spirit. For the third Mass on Christmas Day there is a prayer in the collect which is repeated during the octave: "Grant, O God Almighty, that the new birth in the flesh of the Only Begotten Son may deliver us whom the old servitude holds under the yoke of sin." ¹

¹ It is of this newness that Pope St. Gregory in his 32nd Homily on the Gospels speaks. He says: "Because our Lord and Redeemer came a new man into the world He gave it new precepts. For to the old life which was nurtured in vice He set up the contrary example of His newness. What did the old man, the carnal man, know but to hold his own and to seize what belonged to another, or failing that, at least to covet another's possession. Against all such vices our Lord set up the contrary: against incontinency continency, against avarice liberality, against anger mildness, against pride humility."

CHAPTER II

EPIPHANY

- I. Revelation of God to the Jews.
- II. Clearer Revelation to the Gentiles represented by the Magi.
- III. Simplification of religion attempted by the German Enlightenment.
- IV. The Epiphany in the East the day for baptismal illumination.

I

IN the call of Abraham out of the heathen darkness, not indeed wholly dark by ignorance of God, was chosen a family which was to become a centre of light to the world as the ages moved onward. So ran the prophecy of which we read in the Book of Josue, xxiv. 2: "Thus spake Jehovah, the God of Israel. Your fathers dwelt before on the other side of the river, and they served to her gods. I took your father Abraham away from the other side of the river and I introduced him into the land of Canaan." This was removal from idolatry but not from blank atheism; for about the time of Abraham, both in his native and in his adopted country the influence of Babylon was diffused. Now the contemporary code of the Babylonian king, Hammurabi, contains a high order of moral and religious law. We must be careful when we read of Jewish revelations, not to infer that they were quite new manifestations. Hence not too strictly should we read such texts as these: "Seth had a son whom he called Enos. It was he that began to invoke

the name of Jehovah" (Gen. iv. 26). "The Lord said to Moses: I appeared to Abraham, to Isaac and to Jacob as God Almighty [*El-Shaddai*]: but my name Jehovah [*Adonai* in the Vulgate] I did not make known to them." (Exod. vi. 2, 3). An increase of revelation ought not to be mistaken for a first dawn of the light; it is enough that the manifestation marks some great accession of light. Consider for instance the occasion when to give authority to Moses in his arduous mission, he was told to quote for His voucher the God who could say of Himself "I am He who is;" the self-existing source of all other beings (Exod. iii. 14): "It is my name for all eternity: It is the memorial of me from generation to generation." As Jewish revelation was not of the wholly unknown, so it did not make truth wholly, continuously, and consistently known. The Jewish people fell into many aberrations, or into confusions and adulterations of God's word. Their views about God were often hazy and unstable, and often they lapsed into idolatries. The prophets especially tried to show the spiritual significance of the Law, but popular inclination remained too materially attached to corn and wine, milk and honey, secured under a divine protection. The prophetic messages came at successive times, in fragments, and in several forms (*πολυμερῶς καὶ πολυτρόπως*. Heb. i. 1). Modern critics have not been the first to detect this: St. Cyril of Alexandria declared it more fully than is strictly inferable from texts now adduced to prove the position. He has commented on the words of Jacob, "The Lord is in this place and I knew it not" (Gen. xxviii. 16): "Is it not worth while to see what Jacob wished to express by these words? We shall find among the ancients that their notions about God were not large. For they thought

that the divine Being ($\tau\omicron\theta\epsilon\iota\omicron\nu$) left out all the rest of the world and confined Himself, as it were, to His own territory, so that the God who called the people from their Chaldean home had them alone in charge. Since the idolaters had erroneously conceived gods to be many, and had attributed to each deity his own region where he was honored apart, as state rulers are limited to their respective cities, they thought that all gods could not everywhere be honored. Hence also the blessed patriarchs, recently freed from idolatry and polytheism, and brought to worship the true God, were still straightened in mind and did not conceive that in every land and in every place God was present and gave help. Therefore the blessed Jacob was disciplined by his wanderings abroad into the recognition of the right belief, and learned that the Deity ($\tau\omicron\theta\epsilon\iota\omicron\nu$) is in every country and locality" (Glyhyrr. in Gen. lib. iv. 115; Migne, P. G. tom. 69, col. 187). The wife whom Jacob brought back with him from the Chaldean country, namely Rachel, carried with her on her journey her native *teraphim* (Gen. xxxi. 19) — images, perhaps, of domestic deities having some likeness to the Roman *penates*. Texts cited to-day by critics to support the view that Jews localized their God are not so extensively significant as many persons too easily assume. Narrower interpretations are possible. A few specimen passages will suffice. In the days of Jephthé messages are sent to Ammonites saying, "The God of Israel hath dispossessed the Ammonites before His people Israel and shouldst thou possess that land? Wouldst thou not possess that which Chemosh, thy god, giveth to thee? So whosoever the Lord our God shall drive out before us, their land will we possess" (Judic. xi. 24). 'Again to Saul, who was banishing David into the country of the

Gentiles, the expelled man said it was like uttering the sentence "To serve other gods" (1 Reg. xxvi. 19). In a better sense Ruth said to Naomi, "Thy people shall be my people and thy God shall be my God."

St. Cyril's words have been quoted as noteworthy, even though they leave it open to us to interpret the imperfections of Jewish knowledge about God more favorably as regards the better class of the people. Yet even St. Peter's confession of Christ's Godhead shows how a Jew might not steadfastly adhere to the revelation he had received, inasmuch as the Apostle, when he denied Christ, if he did not wholly fall away from his revelation, at least let it grow confused. Had the popular hold of God's people been stronger upon the universality of Jehovah's lordship over the earth, Jews would not so easily have lapsed into idolatry. They were not simply ignorant but they allowed their knowledge to be corrupted through the evil of their hearts. It is some palliation that their light had not the fullness of our Epiphany. Their very theophanies granted to privileged members lacked Christian completeness: even while present they produced some bewilderment.

We may consider some cases of perplexity about seeing God or His angel: Scripture speaks variably about such visions. Sometimes it is called death to see God. One text runs thus: "The Lord said to Moses: Go down from the mount and forbid the people to break through the enclosure and to see God, lest a number of them perish" (Exod. xix. 21). "The people said to Moses: Do thou speak and we will hear thee: but let not God speak to us lest we die" (Exod. xx. 19). "Gideon seeing that it was the angel of Jehovah, said: Woe is me, O Lord, for I have seen the angel of Jehovah face to face" (Judic. vi. 22).

Manue said to his wife, "We shall die for we have seen the Lord" (xiii. 22). In the New Testament we have: "He dwells in light inaccessible whom no man can see" (1 Tim. vi. 16). Texts on the other side speak of the life which comes from seeing God: "Jacob said: I have seen the face of God and my life has been saved" (Gen. xxxii. 30. Compare Exod. xxiv. 12 ff). "Moses said to Jehovah, All know that Thou art in the midst of Thy people: that Thou showest them Thy face: that Thy cloud stretches over them"¹ (Num. xiv. 14). "Then Jehovah spoke to you from the midst of the fire: you heard the sound of His voice but you did not see His form" (Deut. iv. 12, 13). "Jehovah spoke to you face to face on the mountain, in the midst of the fire" (v. 4). At any rate from these not clearly discriminated utterances, the scientific conciliation of which we may leave to the schools, one conclusion is easily drawn. To see and to know God do not conjointly keep one single meaning. What was defective in Jewish sight and knowledge was the inconstancy such as we could not excuse in a Christian people, whose revelation has been more perfectly an Epiphany of Christ in Person. At least by God's grace we make it a practical rule that the substance of our creed is settled, and that we never for a moment

¹ The protecting presence of God to His people is wrongly interpreted as guaranteeing absolute prosperity as long as they broke no law. Christ expressly taught that worldly affliction is not always due to individual sin (John ix. 3; Luke xiii. 2-6), and those who seem to suffer far beyond their deserts feel a kind of desire to see God and ask Him His purpose. One of Job's friends thought that God would reveal to the sufferer his secret sin: "Would that God would speak with thee" (Job xi. 5; iv. 13). Job on his side invited discussion with his divine Judge, and received an answer which was partial only, asserting God's rights as Creator but not His other titles (xxxix; x. 4).

deliberately waver in faith on any single point, while others go by moods, believing to-day and being skeptical to-morrow. But we do with the Jews retain a great imperfection in our knowledge of God, which even in its scientific form has been called "learned ignorance." Of this we shall soon see more.

II

Thus with the revelation of Jesus Christ, the Son of God, there came formally to the Gentile world, through their representatives, the Magi, a steadier and better light than the Jews had possessed. Christ could say, beyond the most privileged of the Hebrew seers: "No man has ever seen God—the only begotten Son who is in the Father hath declared Him" (John i. 18). The Gospel is for us this unique declaration. The wise men from the East were the men of true wisdom, who had been on the lookout for a divine manifestation and who recognized the star when first it indicated to them the way. It became to these men of good will the star which brought them to Jerusalem, and which led them thence to Bethlehem, after they had, in its temporary departure, utilized all their opportunities to gather information from Jewish prophecy and its unworthy interpreters. We still appeal to the same source. To these prophets, and specially to Isaias, the office of the Church for the Feast of the Epiphany makes reference: "Arise and be enlightened, O Jerusalem, 'for thy light is come'" (Isaias lx. 1). With this correspond the words in the Preface of the Mass: "Thy only begotten Son when He appeared in our mortal substance restored us by the new light of His immortality." His light had been foretold as itself a star to which the other stars led up: "I shall see him but not now; I

shall behold him but not nigh; there shall come a star out of Jacob and a sceptre shall arise out of Israel" (Num. xxiv. 17).

According to the prophecies Christ is of two distinct natures. He came both as a star from heaven and as a shoot or sprout from the earth. He had this double *provenance*; "the day-star from on high" met in unity with the "root of Jesse." The *oriens ex alto* (Luke i. 78) is in Zachary iii. 8, according to the Vulgate, still *oriens*, but in the Hebrew "My servant the Branch," "the man whose name is the Branch, who shall grow up out of his place and build the temple of the Lord"; but the Vulgate retains *oriens* (vi. 12): He whom Malachi calls "the son of righteousness arising with healing in his wings" (iv. 2) is in Isaias "the rod from the stem of Jesse, the branch from the root" (Isaias xi. 1), "the tender plant and the root out of the ground" (liii. 2) — terms repeated by Jeremias — "the righteous branch of David" (xxiii. 5). Two stars were seen by the Magi, — the divine star which was Christ, and the guiding star which led the way to the greater light.

The revelation of Christ could not be intelligible without some manifestation of the plurality of Persons in one God. How far the Trinity was declared to the Magi we are not informed; certainly some knowledge of the mystery is indispensable for the Christian faith. The Trinity, as remaining always mysterious after revelation and not intrinsically understood, vastly differs from the unintelligibilities so widely presented to-day by prevalent Pantheism or Monism. For first, though beyond our intelligence, it involves no real contradictions, and, secondly, it is imposed upon us by One who certainly knows and who has a right to command our humble submission of

faith; whereas our Monists so contradict themselves — and one another — that obviously they do not know.

However, under our condition of a real though limited knowledge, we have to observe that some so emphasize the limits as to seem to be sacrificing the knowledge. With the orthodox it is only seeming, with the heterodox it is more. From St. Augustine the term “learned ignorance” has been introduced. Interpreters, like Cardinal Nicholas of Cues, have overdone the phrase: but St. Thomas adopts it innocuously. He says that in this our probationary state we may call it our highest knowledge of what God is, to know Him to be above what we think of Him (*De Veritat. Qu. 2, A. 1 ad 9*). At the same time he quite endorses the common doctrine of the Fathers that we have a good serviceable knowledge of God, which is spontaneous, natural, and needs no philosophy. But whether philosophical or non-philosophical, our radically defective apprehension always should act to keep us in that humility which no man may set aside when he seeks to describe his Creator’s nature in its essence. That cautious mystic, John of Ruysbroeck, who founded his mysticism on a careful study of theology, says: “Every created intelligence is too narrow to comprehend God. Whoever would strive to understand what God is would go mad. All created light is powerless to know what God is” (*The Adornment of Spiritual Marriage*, bk. i. chapter 21). Still greater is the submission required before the revealed mystery in Christianity, that the One God is Three in Persons. A theologian who might have been suspected of a desire to magnify his position, De Lugo, says with regard to evidence in the sense of conspicuous, irresistible luminosity — *existentiam Dei vix potest philosophus evidenter demonstrare*. It is very

important to observe that the word *evidence* here stands not simply for valid inference, but for perspicuous, mathematic-like demonstration. Suarez writes similarly: *Constat magna consideratione et speculatione opus esse ad veritatem hanc efficaciter persuadendam. Multi gentiles de hac re dubitarent et nonnulli etiam fideles et docti negant eam veritatem esse evidentem.* In another sense of the word theologians are most insistent that the word *evident* may be applied to signify only completeness of certainty of God's existence. This certainty outside the merely apologetic treatise must rest on faith in order supernaturally to save our souls: If the wise men from the East had been only philosophers, they would have come under St. Thomas's sentence that not so could they have reached the Christian light (*Contra Gentiles*, lib. i. c. 4). The patent lesson of their trial and its happy result is that spiritual enlightenment is not Oriental self-contemplation nor Western rationalism. In the former system, with which the Magi may have had some acquaintance, the aim is to free the soul from the world by disclosing its nothingness, without explicit reference to God or to any Supreme Reality. But of the Christian Epiphany the whole force is to emphasize the need of divine illumination and the supreme excellence of such light to guide us to the eternal possessions of the Absolute Truth and Goodness.

III

In the eighteenth century an attempt was made to place religion within the easy reach of all by reducing it to its elements of simplest reason in the natural order. The Enlightenment, or *Aufklärung*, took different forms; but the one here to be mentioned is of in-

terest in our present purpose. The German movement was an offshoot of English Deism,¹ and a protest against the discordant sects of Lutheran dogmatists, against pietism, and against all supernaturalism. Every department of nature was supposed by the *Aufklärer* to bear on its surface its own departmental theology. Insects, bees, locusts, and fish yielded, respectively, Insectotheology, Melitotheology, Akridotheology, and Ichthyotheology. Thunder gave Bronotheology. Any other region of nature was similarly provident: earthquakes provided a Seismotheology, and stones a Lithotheology. Morality was provided by the study of natural life even in so minute a point, called designed coincidence, that cherries ripened when they could be most enjoyed, in the warmth of summer. As General Provider for human happiness God was acknowledged directly in nature without recourse to that controverted history of Christianity on which the traditional school depended, or to that unanalysable

¹ The Deistical School was a development from Locke's Empiricism, and in it Toland wrote, maintaining that revelation only helped man to attain truth natural to his understanding, while supernatural truths could not be imparted to that faculty, being quite beyond its reach. So it was argued in his work, *Christianity not Mystical*. This was backed by Collins in his *Discourse on Freethinking*. Again, *Christianity as Old as the World*, or, *The Gospels a Republication of the Religion of Nature*, was a contribution to the same cause by Tindal. Others who praised nature had not this aggressive spirit; for instance, Boyle said: "Nature is exceedingly wise and all her works are performed with understanding. She does nothing in vain: always acts in the shortest way: is never too lavish: always watches to preserve the universe. She dreads a vacuum." Neither as such were the French physiocrats in their praise of nature necessarily antichristian. They set high in economic science the productivity of nature, while from the laws of nature they drew moral lessons. Teachers were much insisted on; schoolmasters, with whom the police were associated to keep the trained pupils in order, were to be the great promoters of the commonwealth.

feeling which was the foundation of the Pietists. Pietism fled to sentiment for security amid the endless dogmatic squabbles in Protestant Germany. A Romantic School was the reaction called forth by the dry-bone fare offered to the religious appetite by the *Aufklärung*. Schiller, who with Goethe made the *Schöne Seele* his ideal man, safe always in following his own inclination, wrote a series of letters on the cultivation of the human spirit by starting from the aesthetic susceptibility. He was largely influenced by Kant, who used the *a priori* aesthetic judgment, along with the teleological, as means to cross the gulf which he had set between the intelligence and the faculty of moral and religious beliefs. The *Aufklärung* kept clear of such complications: it was content with easy judgments on common objects, without mysteries or revelation, and it opposed the fantastical spirit which blew where it listed, and acknowledged the control of no formulated creed. Content with its naturalism it connected itself to no feast like that of the Epiphany as a guide to religious convictions. As pure intellectualists they held their ground. The readily intelligible creed proposed by Rousseau in the name of a *Vicaire Savoyard* was reputed to be a model. Cousin proposed a lay religion for the universities of France, embracing *les grandes vérités naturelles qui appartiennent au sens commun, sans lesquelles l'homme n'est pas qu'un chaos: c'est à dire, la spiritualité de l'âme, la liberté de l'homme, la loi de devoir, la distinction de la vertu et du vice, du mérite et démérite, la divine Providence et les promesses immortelles inscrites dans nos besoins les plus intimes*. The *Dictionnaire* of Voltaire was tuned to this strain and called on every man to repeat every day to his neighbor that unchangeable morality was certain, while changeable religions were

human inventions and inane metaphysics. Still Voltaire professed a deistic belief in God, ignoring the argument from analogy, that accepted difficulties even in that narrow belief prepared the way to accept the difficulties in Christian religion. Butler's *Analogy* was written to show how natural religion lay open to objections as well as did the supernatural, and smoothed the road to the latter. But the preference for the natural alone always characterizes the proud intellect which boasts of trust in itself and of abidance within its own limits. So Kant wrote a treatise, *Religion Within the Limits of Reason*. That was the recommendation which Lessing hoped to make good when he wrote his *Nathan the Wise*. A Mussulman and a Jew appealed to Nathan the Wise to arbitrate between them. The reply was that discrimination in such a matter was hopeless: let each keep his own and make the best of it. But Lessing's own choice was natural religion, to which Christianity could serve only so far as it anticipated what the growth of the human mind could in time gain for itself. He did not wish to retain the accessories over and above the substantial naturalism of religion. For him:

The nymphs are gone, the fairies fled,
The old presence is unknown;
The ancient gods forever fled
And stars are silent overhead—

at least such stars as the Magi saw. They, on the day of the Epiphany, knew that a star spoke, and spoke of the greatest Star that can arise to enlighten our world. That star is no planet, borrowing light from elsewhere; it belongs to none of the lesser magnitude: it is great beyond magnitude, for its light is infinite. Yet of it we are finite participators. More than that, we are

to possess at last, in beatific vision, the Infinite Source itself, enjoyed by us in a finite way, yet in a way most eminently supernatural.

IV

The Oriental Church may be referred to as furnishing a cheering thought to follow on the gloom of *Aufklärung* and of romanticism, after we have considered these antichristian movements. And we should remember that the Magi were Orientals. In the East the Epiphany was the great baptismal day, as Easter Sunday was in the West. At first adults were largely the candidates. These neophytes were "enlightened," and named because of that process φωτισθῆναι. Even in infant baptism the sacramental effect itself is a "light." As Clement of Alexandria puts it: "Baptism is called Illumination because through it the holy and holy-making light of God shines" (Paedagogus, i. 6. Compare Justin, i. Ap. 6). In primitive times there went with baptism the further lights of Confirmation and Holy Eucharist. The baptismal ritual, once so splendid a ceremony, is now so much diminished in brilliance by our present custom of infant baptisms, that it is not attended by the congregations as an impressive service. It is almost huddled away as a rite not meant for the public attendance. The Anglican ordinance, rarely observed, is that baptism be conferred on Sundays or Holidays "when the greatest number of people come together." But all the same the sacramental light is as bright as ever to the eye of faith. Various prayers in the ritual signify the illumination: "Receive the salt of wisdom"; or, "Be ye opened"; a lighted candle and a white garment with appropriate words are presented. In old times

the Holy Ghost used daily to be invoked over the newly baptized to give Understanding, Knowledge, and Wisdom. Preparatorily one prayer ran thus: "O eternal God of light and truth, we beg Thee to illuminate these present: give them true Understanding that they be made worthy to approach the grace of baptism." To-day these disused formulas are still applicable: nor can we say that our Roman ritual itself is meagre.

In the Sermon on the Mount our Lord said very important things about a certain discrimination of which He often spoke and of which St. John's Gospel is full—the discrimination between not simply light and darkness of the earthly kind, of which we at times make so much, but in the light ($\tau\omicron\ \phi\acute{\omega}\varsigma$) and the darkness ($\tau\omicron\ \sigma\kappa\acute{o}\tau\omicron\varsigma$, more usually $\delta\ \sigma\kappa\acute{o}\tau\omicron\varsigma$), which is the difference between life and death eternally, between salvation and damnation. "If the light that is within thee is darkness, the darkness how great is it?" (Matt. vi. 23). This sentence may be taken in two ways, both descriptive of terrible conditions, but the one more terrible than the other. A man may be simply in darkness and take that for light: or he may have light and deliberately turn that to purposes of darkness. A heathen would illustrate the former situation, a baptized and well-instructed person who perverts his gift illustrates the latter. "Take care that the light in thee is not darkness" (Luke xi. 35). Hence the Epiphany may be to us a curse or a blessing. What thus is left to our option should really be taken by us as leaving no room for choice, or deliberation upon a choice. *Necessitas mihi incumbit* (1 Cor. ix. 16). Obligation is strict. Every man of settled virtue ceases to have options in the instances of all the great sins; it never enters into his head to think that there is

here a choice, for instance in regard to murder, adultery, and grave theft, or calumny. The right path is taken at once as a foregone conclusion, so that if, when examining his conscience afterwards, he feels scrupulous at the suggested question, whether he has consented to anything seriously wrong, he may take the presumption to be in his own favor. Unfortunately with many others the presumption is the other way about. We should all by settled habit so follow the light as to feel conscious that we may rely on it, in case of misgiving, that we have not seriously been lured into the ways of darkness.

CHAPTER III

CANDLEMAS DAY

- I. Meaning of Candlemas.
- II. Antiquity of the celebration in Christian churches.
- III. The Hypante, or meeting of the Old and the New Dispensation.
- IV. Prophetic indication of Christ's presentation.
- V. Sundry presentations among pagans.

I

THE Reformation left a horror of lights in religious ceremonies, except so far as they were useful for the practical need of illumination. At the same time it professed a rigid adherence to the Scriptures, which make much of the lamp of the seven lights as contributing to the worship of the sanctuary. This lamp is said to have contained a whole talent of beaten gold worked into its solid base, having six branches and bearing seven lamps, which were fed with pure olive oil. Josephus (*Antiq.* iii. 8) says that three lights were kept burning all day long. Its symbolism of prayer and of the disposition which makes prayer to be truly a worship requires no labor of proof. The details of the work are prescribed with a minuteness which marks an important object. "Thou shalt make a candlestick of pure gold; it shall be beaten gold, the same for shaft, branches, cups, bowls, and flowers" (*Exod.* xxv. 31). Eight more verses are devoted to exact specification and over the whole a dignity is shed by the words, "See that thou make these after the

pattern which was shown thee on the mount." Another particular is added (xxvii. 20): "Thou shalt command the children of Israel that they bring the pure olive oil for the lamp which shall be kept burning always." With the light¹ went incense, another abomination in the fantasy of the reformers. "When at even Aaron lights the lamps he shall burn incense, a continual incense offering, before the Lord throughout your generations" (xxx. 8). These passages, taken from Exodus, are supported by other passages in Scripture, and when Zorobabel's temple was built an angel explained to Zacharias (chap. iv) the mystic significance of the golden candelabrum.

The Purification — not Candlemas, for candles and Masses are there repudiated — is retained as a feast in the Anglican Calendar; with its more Protestant followers the observance is not prominent. The fact is casually illustrated in a letter of a clergyman best known for his lectures on mathematics and geology at Cambridge University, Professor Sedgwick. What is quoted here is not picked out in any censorious spirit: he did not profess to be High Church. In a letter of February 2, 1847, he writes: "The great bell sounded for chapel this morning, so I found that it was a surplice day." The event had not been prepared for by a considerate foresight: and he discloses the fact quite simply. "On leaving my bedroom I found in the Calendar that it was the Purification." Another good and benevolent gentleman may also be mentioned to show how Catholic usage has fallen away through the Reformation. He was attached to a Cathedral near to

¹ Heathen philosophers found Light the best symbol for Divinity: their god was *φῶς νοερόν* — intellectual light. The Sanscrit Devas were, says Max Müller, "the shining ones," and the same sort is in *Deus* and in *Jupiter*, i.e., *Djovis Pater*.

a place where Catholic students of theology were living. When he met them he was accustomed not to pass them by without some friendly greeting. On the second of February he was expected to quote the mundane couplet, which of course has its variants:

*Si sol splendescit Maria purificante,
Majus erit frigus postea quam ante.*

Later in the day he might, perhaps, be seen dignifiedly following the hounds, not holding a solemn service. Such men believe that they have given up a practice not proper to be retained: but they move us the more to value what we have never relinquished — our ampler festivity.

II

The Feast of Candlemas is ancient, and seems to have arisen about as soon as it was safe for the Christians, the *gens lucifuga*, to come out with lights under the greater light of the sun, in order to keep such a commemoration day as the *Hypante*. The word means meeting — the meeting together in the temple of Jesus, Mary and Joseph, with Simeon and Anna. The story that in honor of the event Candlemas was substituted by Pope Gelasius for the orgies of the heathen Lupercalia lacks evidence: Baronius, however, supposes that in general there was some intention to draw the Christians away from unseemly rites at this season. February comes from *februum*, which, without reference to Mary's Purification, means *purification*. The occurrence of our feast in that month is settled when once Christmas Day has been fixed: for the Law required a lapse of forty days from birth to presentation. The earliest of quoted evidences for the

Christian celebration used to be an edict of Justinian in 542: but now we can cite the witness of the lady pilgrim, Etheria, who visited Jerusalem in the fourth century, and has left us a description of its ecclesiastical services. Though candles form no special feature in her account, the substantial nature of the feast is given, and it more than confirms the conjecture of Tillemont¹ drawn from a passage in the life of Abbot Theodosius, namely, that the feast existed in Jerusalem as early as the middle of the fifth century. The pilgrim Etheria, after describing the ceremonies of the Epiphany extended over an octave, says that at a distance of forty days came the Feast of the Purification. The Epiphany occurred on the 6th, or the 10th, of January and became a comprehensive feast, including references not only to the commemoration of Christ's birth, but also to His manifestation to the Magi and His baptism in the Jordan. Our Christmas Day on the 25th of December rests on no decisive data in proof of its correctness. We need not wonder at uncertainties about the month and the day of the month, when we are not sure of the year of Christ's birth. Etheria found at Jerusalem Christ's Nativity being commemorated on the Epiphany: not that she expressly says so, but it is held that the Western Christmas Day of December 25th was not accepted by the East till later. As regards its dependent feast, the Purification, she makes its purpose quite clear; the sermons were on the events described by St. Luke (ii. 22-37); she adds that the solemnization was of the highest order, *summo honore*.

Baronius, who speaks according to the critical means available in his time, thinks that the early homilies quoted for the existence of a feast in honor of the Hypante are not proofs. In Migne's edition of the

¹ *Memoirs*, tom. i. note 7.

Greek Fathers (tom. x. col. 1039) a homily is given by the collectors as a later find in the library. It certainly speaks in correspondence with its title, *For the Hypante*. It begins by remarking on the great crowd in the church of eager listeners. It tells also of the splendor of the lamps that illuminate the building. The doctrine of our feast is powerfully preached, whether or not it was honored by a liturgically solemn feast day. Cyril had a strong supporter in the person of Theodotus, Bishop of Ancyra, who was quoted in the Council of Ephesus (Gallandi, tom. ix. pp. 440-450, 460). Migne (P. G. tom. lxxvii) assigns to him six Homilies: the fourth of them (col. 1390) is on the feast of the Presentation, of which he does not begin to speak explicitly till he reaches n. 10. The fact is that he is mainly engaged in defending Mary's dignity as Mother of God against the ill-famed (*δυσώνυμος*) Nestorius. Speaking of the feast, the Hypante, he mentions the church as brilliantly lit up in honor of the occasion. He salutes Mary by her title of *κεχαριτωμένη*, which the Vulgate legitimately translates as "full of grace," for this is here the meaning of the perfect tense in the verb. In connection with this it is appropriate to cite the testimony inscribed on a recently discovered *ostrakon*, supposed to date about 600 A.D. It gives the beginning, "Hail, full of grace" (*χαῖρε κεχαριτωμένη*), and continues in the words which form the first part of our "Hail Mary," except that for a "Jesus" at the end, it puts the lengthened phrase "because thou didst conceive Christ, the Son of God, the ransom of our souls." Theodotus taking up this doctrine explains it further by Mary's position as the Second Eve. "He who of old created Eve a pure virgin made the second Eve without blemish (*ἄμωμος*), adorning her soul with inward splendor."

He goes on to say that the Child presented in the Temple was, as Simeon proclaimed, the Enlightener of the nations against the powers of darkness. So much for Theodotus. Every day, when Christ is presented in the Mass, His character as the saving Light of the World is symbolized by the sanctuary lamp, and by at least two candles on the altar, while the introductory psalm puts in the mouth of the priest the verse: "Send forth Thy light and Thy truth, they have brought me to Thy holy hill and to Thy tabernacle." In the same strain the Mass ends by the recitation from the Gospel of St. John: "He was the true light, enlightening every man that cometh into this world," so far as the efficacy of the light is concerned: but on the part of men some live in that darkness which "comprehends not" the light. Furthermore, in the Canon of the Mass known as that of *Serapion*, we find the corresponding prayer: "Father invisible, Guide to immortality, Source of life and light, of all grace and truth, make us to be living men: give us the illuminating Spirit that we may know the truth about Him whom Thou has sent, Jesus Christ." Thus the primitive liturgy is in conformity with the plain teaching of the Gospel, and every Mass throughout the unbroken series has been a Candle-Mass in its inmost significance. So deep-reaching a fact of history makes the date of origin for a special feast bearing the name of Candlemas a matter of secondary interest, though indeed of much interest. The antiquity is great if not the greatest possible. But there is an important thing about the date, which is that the month of February was determined by the time fixed for Christmas: it was therefore historically Christian. When adversaries say that the date and idea were taken from a pagan source they illustrate a very common un-

fairness and superficiality in their procedure as anti-christs.

It is obvious to remark that in the compound word Candlemas more stress is laid on the Mass and on the events that it commemorates concerning the Child's presentation in the Temple, than on the candles, which are adjuncts directly of external ritual. Certainly the Jewish Church used ceremonial lights, and added even as much of orchestral music as those simpler times afforded. For instance, in the short Psalm 150 for the praise of God there are combined shofar, nebel, kinnor, tambourine, flute and ugab, as also the "loud sounding cymbals." These conspired to make that "joyful noise" which Anglicans proclaim in what they call the grand old hundredth psalm: "Make a joyful noise unto the Lord, all ye lands. . . . Enter into His courts with thanksgiving: be thankful to him and bless his name." Some peoples, but not the English, can with devotion add another display of which David gave a scriptural example. For centuries at Esternach in Germany there has been a Whitsuntide dance in honor of St. Willibrord and to beg his protection. Those who have witnessed it say that it is a grave ceremony and full of soul. The Spaniards also at Seville have a similar rite. What exactly the several instruments approved by the psalmist were we do not know. The ugab is translated *organ*—which perhaps was a sort of pan-pipe. The stops of our modern organ exceed the whole variety of the Jewish orchestra. All forms within authoritative limit may combine with the abundant candle-lights to celebrate the Feast of the Presentation. Even for heaven, harps and horns, and chorus of voices are the symbols used in St. John's Apocalypse to signify the jubilation of the blessed citizens round the throne of God.

III

An interesting book might be written about the meetings of great personages, for men are wont to lay much stress upon any notable confluence, and even presence at such a gathering is a matter of boast to writers not themselves famous. The Hypanthe celebrated to-day, is the meeting of Old-Testament representatives, when their dispensation was ceasing, with the New-Testament representatives, — especially the Divine Founder of the whole system, — which dispensation was coming into existence to complete what was the needed fulfilment and transfiguration of the old forms. The praise of Anna, the prophetess, is given in few but pregnant words. During a long widowhood of seven years she had led a life of purity, and so came under St. Paul's rule of honoring widows who are truly widows (1 Tim. v. 3). She lived continually within the precincts of the Temple, fasting, praying, and busied in the worship of God. Also she edified others by imbuing them with faith in God and with zeal to profess His fidelity to the promise of a Redeemer now expected as nigh. The prophet Simeon was full of the same expectation which inspired him with hope. He was just and God-fearing: and beforehand he knew by revelation from the Holy Ghost that the sight which was now presented to him was that which had been promised to him as a vision that his mortal eyes should behold. By the same holy inspiration he entered the Temple on the day appointed for the great event of his life: *venit in spiritu in templum*. He was a prophet, and if what "he did for the child according to the law" (Luke ii. 27, 28) signifies a priestly office, the coincidence of his functions would be welcome, but only a very uncertain genealogy

has been assigned to him, and that not priestly. For it is usual with adverse critics of the Bible to set the spiritual prophets over against the too materialistic and unspiritually sacrificing priests. If that were said only against the many in the sacerdotal order who proved unworthy of their position, it would not be false: but it is false when applied to the Jewish priesthood as such, and to its genuine members. Properly conducted, priesthood and prophetdom were co-operative, not antagonistic. Simeon might have been an example of the two functions united in one worthy member. So he and Anna, meeting in the Temple with the representatives of the Messianic law, Jesus, Mary, and Joseph, manifest to us a most arresting picture, on which we may devoutly dwell night and day imitating the night-and-day service of Anna, *serviens nocte et die* (Luke ii. 34).

The words spoken directly to Mary, to which Joseph also humbly listened, carry a force which is very great. And there is a fact connected with them which is not shamefacedly to be hidden away, but honestly to be brought to light, as teaching us that if our betters are not always infallible, still less are we. One or two fathers,¹ then, following the worse example of Origen, who gives a bad and also a good interpretation, have inconsiderately remarked that the sword of sorrow piercing Mary's heart signified some want of steadfastness in her heart in her extreme trial at the foot of the cross. That is certainly a great error. All the more intensely do we honor her in glorifying her noble faith. Furthermore, we must notice the predicted result for good and for evil of Christ's advent upon

¹ Petavius, *Op. Theol. de Incarnat. lib. xiv. cap. 1, nn. 3-7*. Migne, P. G. tom. 32, col. 965, 968; tom. 47, col. 64; tom. 57, col. 45; tom. 74, col. 661. These references give another ill-considered charge over much self-assertiveness.

Israel, and, we may add, upon all nations to which the gospel is preached.

It is a critical thing, this Hypante or meeting of any soul with Christ: it discriminates character very keenly and very momentously as regards its consequences. Therefore men should beware what thoughts they bring with them to the crucial experiment. We daily watch the revelation of these thoughts in those self-opinionated persons who presume to judge Christ, to suggest to Him improvements, to find fault with what He has said and done. Be it on us to accept His word, and so to enter into relationship with Him under titles impossible of combination in blood relationships. "Whoever doth the word of my Father who is in heaven, he is my brother and my sister and my mother" (Matt. xii. 50). Christ would not add "my Father" because of the unparticipatable nature of His unique generation as second Person in the Trinity, which needed to be protected against errors of doctrine, and also against assailants of Mary's Virginity. Still Mary was allowed to say of Joseph, "Thy father and I."

We may next bring the Hypante under the aspect of which St. Ignatius of Loyola makes much in his *Exercises*, where he tells us in connection with the loss of the Child at Jerusalem, that this self-absenting because of "the Father's business" teaches a lesson of renunciation by religious vows of family ties, not wholly but in severe measure. Similarly Christ, when presented in the Temple, did not allow Himself to be really bought back by the pair of pigeons or doves. His self-oblation remained uncanceled to abandon Mary's home during His mission, and to abandon her more fully by His death on the cross. His was a whole oblation. He offered nothing "lame, or weak

or evil" (Mal. i. 13). There remains the feature of the Infant's silence during the Presentation: as far as we are told He kept the condition of ordinary infancy, and neither spoke nor seemed to understand. Needless to say, silence is a lesson that often needs enforcing and for many is exceedingly difficult in the keeping. This appears not only when there is some strong impulse to speak from exciting circumstances, but when the breach of silence has no reason except just the *cacoethes loquendi*, which is more itching than the *cacoethes scribendi*.

IV

Referring back to the Old Testament, we find the prophetic indications of Christ's presentation told as a matter of comfort to those who in such destitution and besetting difficulties rebuilt the Temple at Jerusalem, which was morally the same as that to which Christ came, though Herod did so much to alter its condition. Aggeus and Malachy were two comforters. The announcement of the latter may be given more shortly (Mal. iii. 1): "Behold I will send my messenger to make ready my way before me. Suddenly there shall come into the Temple the Lord whom ye seek and the Angel of the Covenant whom you desire." The Presentation does not exhaust the meaning of the prediction, but is one part in a comprehensive whole. Of Aggeus the second chapter may be read throughout. These are some of its verses: "Zorobabel, saith the Lord, have courage: Jesus the High Priest, have courage. Have courage, ye people of the Lord everywhere. For thus speaks the Lord of Hosts: Yet a little time and I will shake the earth, the sea and the land, I will shake the nations, and all the peoples shall bring their

treasure, and I will fill the house with glory. Mine is gold and silver, and greater shall be the glory of the second house than of the first." Superiority in splendor was not mainly from Herod's lavish expenditures on the Temple, but from the hand of God and the mission of God's Son. Such is the gist of Simeon's *Nunc Dimittis*, which is a fuller form of the psalmist's minor deliverance: "Thou hast snatched my soul from death: thou hast kept my feet from all stumbling that I may walk in the presence of my God, in the light of the living" (Psalm lv. 13). Our response is the presentation of ourselves to God in His temple conformably with the presentation made while we were passive in infant baptism. Then in our name vows of fidelity were taken, quite unlike other vows which at that time might have been vicariously made by a pious father or mother, such as the vow that we should enter religious life. This last state is finally left free to the individual's choice; but not so the engagement to live up to the standard proper to a baptized Christian, who starts with a gift of salvation and light but is obliged afterwards to live up to this grace. We are bound to keep the promise not to go in the way of damnation and darkness, but to remain ever loyal to the lead of our Chief, who really deserves the title which princes of the people used eagerly to accept or to assume. For instance, the great Roman Emperor near to whose death Christ was born took the style *Augustus Soter et Evergetes*, Augustus Savior and Benefactor of his people.

V

It remains to say something about the Jewish rite of Presentation in the Temple in its connection with

institutions pretty general throughout the Gentile world. The fact that the Jews in historic times framed their rite in accordance with the deliverance from Egypt, when their own first-born were saved, while those of the Egyptians were destroyed, does not exclude a more primitive significance of the rite: any more than the Paschal eating of the Lamb excludes an earlier festival at Eastertide to bring a blessing on the spring produce and on its promise of later crops. Theologians who beyond the proximate end of circumcision, which was to enrol children in the Jewish people, infer a spiritual purpose to remit original sin, also mention as analogous the widespread traces among Gentile peoples of consecration for newborn children, which through dim tradition may have had some effect comparable to that of baptism. In the absence of more particular reasons the argument has to rest on very general grounds. It cannot be upset by the assumption of utter unspirituality in all rude peoples. The American Indians believed in the Great Spirit; and on that foundation Father de Smet and his fellow missionaries were able to build up speedily a marvellous Christianity. Some of the converts were wonderful for the abandonment of old habits and for perseverance in innocence after baptism, and for cultivation of virtues. Similar effects were wrought much earlier in the Paraguay Reduction. The degraded tribes that are quoted on the opposite side have often been the victims of European corruption, which has acted in its devilish way on the same peoples that Father de Smet almost immediately raised to innocence and sanctity. It is a great irony when we find adventurers calling the intrusion of their baptized but in action unregenerate selves "spreading Christianity among the heathen." They simply spread their own

vices: and missionaries know this so well that as far as possible they shut out the European traffickers in infernal wares and diffusers of bad example. Sins of this kind there have been crying to heaven for vengeance.

The initiatory rites for infancy among the uncultured races, and also among cultured, were followed by equally widespread ceremonies for the initiation of adolescents, at the transition into young manhood. Many of these ceremonies were hard and painful, and whatever were their incidental objectionablenesses, they had at bottom a religious or moral purpose, — to make the new stage in life start befittingly. Moreover, as family rites they may, as was the case with the domestic cults of the Romans, have retained a special sacredness. It does no dishonor to the infinitely more sacred event of Christ's Presentation to bring it into some connection with Gentile observances. One God rules over both orders of dedication: and we do Him injustice not to recognize good in its lower or even in its lowest manifestations. A soul of good, wherever present, is never to be denied or even passed over neglectfully. Perhaps one of the revelations in the future life will be the amount of religion that lived disguised, but detected by God, in what men call the superstition of the uncultured races, or their merely outward formalities with no inner spirit of truth. All this leaves the Presentation of Christ in the Temple unique for its super-excellence.

CHAPTER IV

SHROVETIDE

- I. The purpose of Shrovetide.
- II. Its conjunction with merry-making of an earthly order.
- III. The rule of *Epieikeia* over festivities.

I

BY its name Shrovetide means the time of shrift and is a religious season. It goes along with Septuagesima, Sexagesima, and Quinquagesima, as part of the preparation for Lent, which is itself preparatory to the great Easter Festival. Preparation was all the more necessary under the old discipline of the Church, according to which the greater sins were not absolved at once but were first submitted to consideration in order to determine what and how long was to be the course of penance before reconciliation was granted. We cannot deny the protracted time of purgation, because we read, but wrongly interpret our reading, that a lenten fast was only of three days' duration, or of forty hours: "Some regulate their fast to extend over forty continuous hours, night and day" (Eusebius, H. E. v. 24). This special fast does not guarantee that it was the whole. Its duration was really computed to cover the interval over which Christ remained in the tomb—an interval calling for special commemoration. Then for the first time the "Bridegroom was absent."¹ "Yet a little while and the

¹ Tertullian, De Jejunio, 10: *Jejunamus ad serum, expectantes tempus Dominicae sepulturae. Haec erit statio sera, qua ad vesperam jejunans pinquiores orationem Deo immolat.*

world seeth me no more, but you shall see me" (John xiv. 19). This is applicable both to the visions after the Resurrection and to the Apostolic faith after the Ascension, which kept the Master spiritually visible to His chief disciples. They needed such a presence for their predicted time of hardship: "Can the sons of the Spouse mourn while the Spouse is with them? But the time shall come when He will be taken away from them and then they shall fast" (Matth. ix. 15). Shrovetide gives warning, and more than warning, that the season of mourning is at hand. Its purificatory purpose is mentioned in the treatise put among the works of Alcuin (De Div. Offic. i. 13): and Theodulphus, Bishop of Orleans, a friend of Charlemagne, gives this explanation: "One week before Lent confession must be made to a priest, that all may enter upon the Holy Season cleansed from their sins and established in peace with God and their neighbor" (Capitula, c. 36). This is pitching the standard much higher than they do who take Shrovetide unspiritually, as an occasion for a last fling of dissipation before recollecting themselves, and who delay till Holy Saturday the confession that is to precede Easter Communion. Even this is better than some others do.

II

Shrovetide, however, has gained for itself, even among good Christians, a claim to a certain amount of worldly merry-making. It occurs near to *Aprilis*, which means the "opening month," the time when earth opens out its treasure of newly upspringing vegetation. It is called precisely *Springtide*, the suggestions and the physical impulses from which made pagans to institute festivals according to the fleshli-

ness of their hearts, which were opposite to the Heart of Jesus. It is no idle piece of antiquarianism to recall that in the midst of these insidious customs the early Christians had to live and to bear their temptations.¹ April, of which we have spoken, was preceded by a month which had been turned into a season for the cult of Mars, a war-god who also stood in connection with the deities supposed to give fertility, of whom Venus was a most undesirable type—the *Alma Venus* with whose invocation the naturalistic Lucretius begins his great poem. Nature worship, under the aspect of productivity in its beginnings and in its final yield, suggests much wild indulgence to carnal man.

However, religion has to allow for a certain degree of pleasure-taking at Shrovetide, when Spring is in the blood,—especially the blood of adolescence. Our English names for such festivities certainly suggest indulgences of a not extravagant sort: we have collop Monday and pancake Tuesday. Moreover, a large part of our population passes over the whole season without advertence to anything out of the common run of time.

The names for the occasion show a mixture of the sacred and the profane. The ill repute of the Scottish “fast days” is not connected with a dubious etymology: but it is otherwise with some words for Shrovetide. The Teutonic *Fasching*, *Fastnacht*, and *Faselnacht* show some intermixture of *fasten*, to fast, and *faseln*, to trifle, to buffoon. *Carnival* has been easily assigned to *carni vale*, “Farewell to flesh meat”: but this derivation has been rejected without altering its gist in point of significance. In the alternative

¹ Scott in his *Fair Maid of Perth* (chap. xviii) has depicted a carnival revel under the wild Duke of Rothsay, who profaned a monastery with his presence.

carnilevarcum, or taking away of flesh meat, may equally suggest to those so inclined an unrestrained indulgence in a pleasure about to be removed and to be replaced by a time of severity. It is a pitiable sight — but not the worst possible — to see a penitent coming in a maudlin state for ashes on Wednesday because of the past night, which has been spent as the crowning excess in a self-abandoning season. Some, however, have not the mind even for that kind of reparation: they are utterly unrepentant.

A hymn often sung before or after Lenten sermons in the evening, has the words

Behold at length the time,
When I resolve to turn away from crime.

It must strike some who revel intemperately in or beyond Shrovetide, that for years they have been repeating that resolve without lasting effect. When is the "at length" to end? In pleading for temperance in the earthly festivities which are brought into relation with the ecclesiastical calendar we cannot urge upon the multitude a literal copy of the example set by ascetic saints, who on great festivals limited their indulgence of the appetites to a little oil, additional to their vegetable diet. But we can commend it as a valuable discipline for the many, on occasion of a religious celebration, to make the sanctity of the day cover it entirely, and sit down to a well furnished though not at all luxurious table, where not only from a natural temperance but also from a spirit of religion, they keep within bounds. So far as relaxation is useful we may apply to it the maxim: *Omne tulit punctum qui miscuit utile dulci*. St. Paul has given us some rules: "He that eateth, eateth to the Lord, for he giveth thanks to God" (Rom. xiv. 6). "Whether you eat or

whether you drink, or whatsoever else you do, do all for the glory of God, giving to no one offence" (1 Cor. x. 31, 32). He who at the end of a festive meal can say his grace of thanksgiving without self-reproach, and with the consciousness that God will not repudiate anything that the banquetter has done, since he has not done anything in its own nature non-referable to the Divine Giver, may not be the most mortified of men, but at least he is so far innocent, and in his degree pleasing before God. On this topic Clement of Alexandria says: "The true Gnostic is closely united with God and is made God's familiar by showing forth in all things his combined gravity and joyousness, referring his joy to God in that he regards all things as coming from Him" (Strom. vii. 11). The false Gnostic, whose error was utter condemnation of material good, while others of the sect fell into the opposite extreme of voluptuousness, would come under St. Paul's reprobation: "Some depart from the faith, commanding abstinence from meats which God has created to be received with thanksgiving: for every creature of God is good, and nothing is to be refused, if it be received with thanksgiving" (1 Tim. iv. 4). The purpose of St. Paul in laying down this principle in no way reproaches those who abstain from any lawful goods in a spirit of right-principled asceticism. It is unjust if the less self-denying, who yet are in essentials temperate, condemn the greater abstainers as guilty of an offence against good fellowship. Aristotle provided for the latter and included it under the term of *εὐτραπέλεια*, easy self-accommodation to social requirements. But it is right for some to rise above even the fair average of social custom. The nobler setting aside, in due time and place, of ordinary conventions is a sort of needed rebuke to the many

who stoop to the calls of evil society. St. Paul shows one abuse of *εὐραπεία* — the “versatility” which so easily takes an evil bent in his Epistle to the Ephesians (v. 4), where the Vulgate translates the word by *scurrilitas*; a French version has *plaisanteries grossières*. However, it remains true that there may be times when the more mortified man, not for his own sake, but for the sake of others, may laudably relax his severities upon himself. St. Francis Xavier used to play cards with some whom he wanted to gain over, that he might effect their conversion.

III

Now that we have mentioned the Greek moralist we may appropriately at this merry-making season extend our use of him to consider a virtue which excellently acts in restraint upon anything like Shrovetide excesses. The Carnival reveller of the self-abandoning type offends utterly against that *seemliness, befittingness, propriety, becomingness, decency*, which Aristotle calls *ἐπιεικεία*, a word which Matthew Arnold translated under one of its aspects by “sweet reasonableness.” It is the word used by St. Paul in Philippians (iv. 5), where he says “Let your modesty [moderation, τὸ ἐπιεικές] be known to all men.” Let the proprieties of your conduct be such that all may recognize them as seemly behavior. Seemliness may be taken variously. It may mean all moral duty or it may mean less. The latter is instanced when theologians, shortening the form into *Epikeia*, signify by it those remissions of the letter of the law which a benevolent legislator may be supposed tacitly to allow. *Epieikeia* in its fullest sense goes beyond precept to counsel.

The term is supernaturalized in Scripture usage (1 Tim. iii. 3; Tit. iii. 2; 1 Pet. ii. 18; James iii. 17). Still it is well to consider the virtue as it is natural, and open to the knowledge and the practice of pagans, even when these were not philosophers. We are often in danger of overdoing a truth and falling into the opposite error. Easily indeed we may overvalue what are called the pagan virtues—especially on their aesthetic side, as they present fair appearances of being decorous, cultured, and beautiful, all which attributes may be included in *ἐπιεικεία*. Indeed certain enthusiasts fall into anything but healthy rhapsodies over the seemliness of the pagan cults, carefully the while concealing the ugly elements, for instance in the Eleusinian procession. Now it is contendable that the beautiful often corrupts the dutiful, or that a magnified self-respect joined with “human respect” towards others is an enemy of the recognition owed to moral obligation. It is the case, not essentially, but often actually. Pride certainly would work that mischief. On the other side surely there is a humble regard to the dignity of self and of others, and to the outer maintenance of that bearing which keeps conduct before the world in more than artistic correctness and ornate finish. A man rough in action for lack of training may be a very good man: but religious culture of a high order would add to his excellence, and that not merely by removing the humanly offensive. This religion can do: but rustic piety in the Christian would be spoilt by any education which changed it into the best that is merely natural: even the devil is said to favor the simply natural virtues, if he can make souls rest in them alone, and get men self-sufficient enough to resist the claims of anything beyond their own native goodness. The prayer, “Keep, O Lord, outer

harm from me and the rest I will do by myself," is a very bad one indeed: yet implicitly it is made sometimes.

One great improvement which St. Benedict made on the system of Egyptian monasticism was by an infusion of *epieikeia*, to moderate its spirit on the side of a more or less capricious harshness. It is well known that in Egypt some candidates offered themselves to monasteries not only without a previous discipline but with much wildness in their manners. They passed easily from monastery to monastery, and were often accepted just on trial. When controversies were keen they left their cloisters and entered the towns, where sometimes they did far too rough a battle for what they conceived to be the orthodox side. Even their austerities not infrequently assumed in their minds a false value in relation to other points of perfection. Some showed themselves overanxious to contend in self-macerations and to make record achievements in this department.

St. Benedict, with the apology that in his prescribed list of common observances he built the foundation, not the summit of perfection, rendered the great service of regularizing life according to the substantial principles of the evangelical counsels. Preferable is a constant *good* in a community to a merely sporadic *better*. He gave his subjects a sufficiency of food and sleep, and so looked to their sanity. He mixed the relieving change of outer work with interior devotions. Beyond Mass and Divine Office he did not actually prescribe a multiplicity of set devotions, but he left time for pious choice. By the discipline of his rule he guarded against those roughnesses of which Roger Bacon speaks, perhaps in some irritation at the opposition which his own not usual opinions had met: "In the Christian virtues

of faith, hope and charity, we can speak things of which the ancients knew nothing. But in the virtues needful for their integrity of life and for human fellowship, we are not their equals as regards either word or deed." So far as this is true it has some inclusion under the wider sense of our Lord's words, "The children of this world are wiser in their generation than the children of light." This we may allow as an occasional defect without yielding our preference for the rough-mannered Christian over the Stoic "wise-man," who was full of self-conceit, self-sufficiency, and self-display.

Some element of the religious counsels is given in Aristotle's account of *ἐπιείκεια* as leading a man not to exact all his rights but to be content with less than his due. This suggests the false derivation from *εἶκειν*, to *yield*. The prohibition on religious not to trade is suggested by the rigor of a passage in Aristotle's *Politics*, in which he regards it as against the equality of justice that a tradesman should make profit on the sale of his wares. But the passage best suited to our illustration occurs in the *Rhetoric*, bk. i. chap. 13. The *ἐπιεικής* is nice in discriminations, distinguishing error (*ἀμαρτήματα*) from positive injustice (*ἀδικήματα*) and both from misfortunes (*ἀτυχήματα*). "I mean by misfortune an accident, anything that cannot be foreseen, and by an error anything that might have been foreseen, but when done is not done through wickedness. By a wrong I understand some result of wickedness (*μοχθηρία*)."¹ This equity, or *ἐπιείκεια*, further consists in making allowances for human infirmity, in regarding rather the law-maker than the law, his intention rather than his language; in considering the

¹ An *ἐπιεικής* is a person opposed in character to *μόχθηρος*, *πονηρός*, *φαῦλος*, *αἰσχροῦς*.

purpose of a deed rather than the deed itself, and the whole rather than the part; in estimating a person's character not by the act of the moment but by what is constantly or usually his behavior; in remembering benefits rather than injuries, and benefits received more than benefits conferred: in suffering injustice patiently: in willingness to settle disputes by agreement rather than by a trial of strength: in wishing to resort rather to arbitration (*διατηρήσ*) than to law. Such may be regarded as a sufficient description of equity (*ἐκείκεα*) in its nature and its province."

Here some bring the *Imitation of Christ* into unfavorable comparison. Because it does not so explicitly dwell on these amenities but gives most of its attention to the distinctly Christian devotion of following Christ, it has been supposed by writers who cannot realize Christ as the now present Personality to belong to the lower order of spiritual worth, and to a teacher long dead and gone to dust. But this is not a competent estimate. It is characteristic of humanists, that they seek to exalt their own "humanities" above the Gospel which seems to them to contain several inhumanities. Looking to the words which open several liturgical Prefaces, *Vere dignum et iustum est*, they think that Catholics pay too little attention to one of these words which in Greek is *ἁρμόδιον*, "befitting," "meet," and dwell too much upon *salutare*, as it means following a Saviour in His example, precepts, and personal attraction, in order to enjoy with Him eternal fellowship. But in the Book of Wisdom, when we know that Christ is God, we see that it asserts for Him the character of an *ἐκείκεα* and grounds His gentleness in His undoubted power: for the more powerful princes can afford to spare. Christ as man will not lack the quality which is predicated of Him as

God: for His two natures harmonize. *Epieikeia*, then, is asserted for Christ in the Book of Wisdom (xii. 16, 18): "That Thou art Lord of all maketh Thee to be merciful to all. Having Thy power in control Thou judgest and rulest as with Great Clemency." But its depreciators say that the "Book of the Imitation" dwells too much on the outside: because God is powerful He is exacting, and because He is supreme He often sets aside human tolerance of evil: He rebuffs the human ways as if for the purpose of keeping them under. No more truth is contained in the allegation than that the actually chosen plan of Providence has been the way of the cross, and of obedience, with more of self-renunciation than might be required in another of the possible systems.

One outcome of the present order is that glory of the Church—her martyrs. But against the martyrs objection is made. It has been said that if *epieikeia* implies yieldingness it also implies along with that a seemliness. Now the perfervid words of St. Ignatius of Antioch in his thirst for martyrdom are accused of being unseemly. The explanation is that they are individual rather than common to all: they are justified by the individuality, but form no essential type. Some have gone to execution very quietly. Again, the jeering speeches of others to the tyrant appear unseemly. Many are only legendary additions. The courteousness of some martyrs has been quite a feature of their execution, though it was not meant as a reproach to those whose death is otherwise reported. Blessed Thomas More and Blessed Edmund Campion were models of courteousness on the scaffold.

In bringing these varied considerations on Shrovetide to an end we may say that it is not a celebration assigned in the Church's Calendar for the Universal

Church. It is rather an accretion upon the calendar so far as several customs have been introduced: but as to the secular accompaniments, they are in part seemly and not to be condemned; in part unseemly and therefore reprobable. At this season, and at any season "throughout the length of the days," the seemliness proper to Christians who are dwellers as members of the family "in the house of the Lord," is the whole *epieikeia* in their conduct, as expressed by the verse, "Holiness, O Lord, becometh Thy House for length of days" (Ps. xcii. 5).

CHAPTER V

FEAST OF ST. JOSEPH, MARCH 19

- I. St. Joseph's rightful domination.
- II. Our choice between good and evil domination.
- III. St. Joseph, protector of the Church and her members.

I

TWO feasts occur in Lent, that of St. Joseph, March 19th, and that of Our Lady's Annunciation, on the 25th. We may begin with the former and with the text which is applied to it from the parallel position of Jacob's son Joseph, whom Pharaoh constituted ruler of his house, *constituit eum dominum domus suae* (Ps. civ. 21). The Latin version brings together two words that explain to us the meaning of the "domination" which belonged to both the Josephs, to each according to his own vocation. *Domus* meaning the house, its master is called *dominus*, and its mistress *domina*; then there are the children to complete the *family*, and if these sons and daughters do not perform all the work of the household, there are also hired servants, called *famuli* and *famulae*. In the home at Nazareth St. Joseph officially was *dominus*, Mary was *domina*, and Jesus, as far as it could be, was the *filius servus*. The arrangement in no way contradicted another, by which Jesus was Lord over both Mary and Joseph: or by which in the Church Christ is *Dominus*, Mary is *domina*, and St. Joseph by special

decree of the Pope has been styled *Protector*, while we all are the *fili servi*. It is not dishonorable when children, no matter what the wealth of the home, do the domestic work, or at least part of it; and it will be a victory over worldliness, idleness, and false shame if after the great European war which has made many work who before would have scorned such an idea, improved ideas on the subject should gain a footing, as taught by that noblest of all homes at Nazareth. At any rate, in God's house, which is the Church, no son or daughter will be a duly credited member except on condition of doing the work proper to such a home. It will be fatal to aim at being idle rich in the enjoyment of the Church's abundant treasures. And with this sense of dignity in work should come a sense of dignity in dress fit for work-people in their several stations, each of which excludes that display of "pearl and gold" which Milton truly calls "barbaric," and which answers to that early weakness for "showing off" outgrown later by the good schoolboy, who can shine in the classroom and the playground, but learns to shine modestly with horror of vain self-advertisement.

Rightful domination has to be distinguished from wrongful; and by a slight change of word we signify the difference by contrasting *domination* with *domineering*. A good master *imposes* his rule on his subjects, — it is a legitimate *imposition*; but it is an *imposture* when an *impostor* seeks tyrannically to put himself upon others and crush them into conformity with his will. So an *imposing character* is an ambiguous designation. The aim of the ambitious nationality is to impose itself and its ways upon as large a portion of the world as it can by any means subdue. Its attempt rouses bitter indignation with determined resist-

ance, continued at an enormous cost of blood and of treasure. Its principle is Victory at any cost of lawful means.

II

The Psalms are very instructive as to the importance of avoiding the domination that is mischievous and submitting to that which is beneficent. The very first Psalm deals with that elementary and essential rule for moral guidance. It pronounces blessed the man who "avoids the company of the wicked; who does not walk in the way of sinners; does not sit in the seat of the unbelieving scoffers," but, on the contrary, "takes delight in the law of the Lord, meditating on it day and night." Men of this class "shall flourish like the tree planted at the water's edge, which gives fruit in its season and never withers"; whereas men who lead or follow evil domination are like straw driven by the wind, unable to stand up before the judgment passed upon them for walking in the way that leads to perdition. Other two Psalms out of the many we may take from the daily order of the Mass, which opens with the *Judica*, and uses the *Lavabo* for the symbolic washing of hands. The *Judica* is evidently one with the Psalm that precedes it, having the same refrain, "Why art thou sad, O my soul, and why dost thou disquiet me?" (Ps. xli. xlii). The opening words contain a beautiful comparison of the human soul, which, feeling itself as if God-abandoned, and asking itself repeatedly "Where is thy God?" likens itself to the thirsty stag pressed by need to drink of the flowing water and longing to reach the stream. The Temple is far off and cannot now be visited, because the Psalmist is near to "Hermon and Mishar" beyond the Jordan (verse 7). Therefore he is under hostile domination. "I said, O

God, my bulwark, why dost thou forget me? Why do I walk oppressed while my enemy is heavy upon me? My foes break my bones while laughing at me, they say constantly, Where is thy God?" Then comes the prayer suitable only in the mouth of one who is approaching the holy mysteries after fulfilling the condition laid down by St. Paul that he "prove himself" before eating the bread and drinking the wine of the Eucharist (1 Cor. xi. 28). "Judge me, O God," do me justice; "uphold my cause against an unjust people, deliver me from the man of guile and of wickedness. Send forth thy light and thy truth that they may guide me and bring me back to thy holy hill and to thy tabernacle. May I again draw nigh to the altar of the Lord God who is my joy and my delight." Here is beautifully declared the joy of clinging to the domination of God against the domineering of impostors who would wrongfully impose themselves upon others. The 118th Psalm is a most laboriously constructed song in praise of the divine law and of subjection to its call; each verse expresses the same thing in different words; through 176 verses the one theme is loyalty to God's ordinances. Passing to the *Lavabo* Psalm, as we call it, we find that, as used in the Liturgy, it begins with the sixth verse; the really opening word of the Psalm is again *Judica*, "Judge me, O Lord" (Ps. xxv), a challenge which only he can make who is conscious that his state before God is right, that he has "proved himself" before urging his petition. "Judge me, O Lord," do me justice, "for I have walked in uprightness and have placed my hope in the Lord without swerving. Prove me, O Lord, and try me; put into the crucible the thoughts of my heart and of my reins: my place has not been taken among lying men; I have not gone with deceivers; I hate the

assembly of the perverse, and I do not sit alongside of the wicked; I wash my hands in token of my innocence. I move always about Thy altars, O Lord, to proclaim Thy praise and to declare Thy wonders. Lord, I love the house where Thou dwellest and the tabernacle of Thy glory. Therefore destroy me not with the wicked, with the men of blood, whose hands are full of iniquity and their right hand holds out bribes. But I walk the straight way; deliver me and have pity on me. My foot does not stray from the right road: I will bless God in the assembly of the faithful." In the preceding case the Psalmist was far away from the Temple: in the present he has it nigh for his constant and devoted use, and there he can associate with the company under whose influence he wishes always to be, and at the same time he finds shelter from a company which he would wholly shun as a wicked domination. The professions of innocence, such as might come from the mouth of David, are not inconsistent with great sins of occasional failure from his main endeavor: they declare at least the converted state of mind, and aver its habitually characteristic condition as distinct from incidental lapses in which man "is not himself."

III

A perfectly pure avowal of separation from all wicked company and of close attendance on God in His Holy House could have been made by St. Joseph at Nazareth, where he was not only protected by Jesus Christ but also had Him under protection. Very faithfully and humbly he discharged the office of guardianship, with little record left of his work except the all-inclusive testimony that "he was a just man" and Jesus was "subject to him." On the receptive side

all the influence that he got from Jesus and Mary was good, as all the influence that he exercised upon others was good. Domination, whether active or passive, in his case was uniformly excellent.

St. Joseph's declared position as "Protector of the Church" was a papal act confirming and amplifying externally his personal claim. As Mary is by her condition Queen in the Church of Christ, so St. Joseph as her consort enjoys his corresponding dignity. As the Sacred Heart was in itself antecedently worshipped yet the Church instituted consequently the special devotion and feast in its honor, so Joseph had his personal position of domination in the Church and the Pope later declared a feast in support of his title.

Our corresponding deference to St. Joseph's claim is to submit to his domination. As human beings who are associable we cannot help putting ourselves into some company and accepting its influences. A hundred wrong associations offer themselves to domineer over us and to be impostors in our regard. Our only wisdom is to choose subjection to the right influence, not only because it is good in itself, but also because it is for us a needful protection against our weaknesses. Patrons in the Roman world held a powerful position; often they used it ill to flatter their own vanity, ambition, and domineeringness: but in itself the relationship was good and had also its good effects.

Patronage among ourselves is not so formal an institution: yet it has informally a wide sway over the fortunes of the needy. It is still the ambiguous thing it was of old—something that can be directed to the right or to the left, beneficially or injuriously. St. Joseph as a patron is quite incorruptible: if we, his clients, can go wrong it is always against his direction, for that is always conformable to the mind of Jesus

and Mary, by whose side he always stands as a humble third in what has been called "the earthly trinity" — Jesus, Mary, and Joseph.

St. Joseph using his domination was never a "politician" in the worldly sense of the word, wherein "high politics" often mean deep cunning, disregardful of any moral law and looking only to national ambitions. The political science of our day has terribly disclosed its own corruptions: we need some healthy model whereby to correct the diseased condition. St. Joseph was a man humble in the consciousness of his own "uneducatedness" after the standard of the modern clamor for education. We sharpen the natural wits with a view to all sorts of competitions, political and commercial, against the wits of other nations. A national education has too often been advocated predominantly as a means to more wealth and more dominance of the people in the race for first places. We need more of a Christian education, of Church schools as opposed to that State education which has been set so high as to represent whatever pretends to be higher and to hold precedence in human calculation to be necessarily a fraudulent domination, in no way to be tolerated. In a town, municipal interests are taken for granted as superior to the ecclesiastical, which at most must do their best while not interfering in a society which lives for earth. Into St. Joseph's purposes there enters neither temporal power nor profits of business. If it is urged that spiritual domination is more oppressive than material, that may be true where it is bad domineering in the highest region of things spiritual; but all St. Joseph's influence is for the real welfare of his clients. So we trust him absolutely and seek to make the best of his powerful patronage, which is always well directed.

CHAPTER VI

LADY DAY AS OUR MOTHER'S FEAST

- I. Love for Lady Mary as Our Mother and Queen offers a saving opposition to abuse of romantic love.
- II. Control of the affections is got by control of what Shakespeare calls the "fancy."
- III. The grounds of chivalrous love for Our Lady.

I

THE 25th of March, so notable in England under the name of *Lady Day*, commemorates Mary's Divine Maternity, which was the reason for all her graces, preparatory and subsequent. She is Homer's *πότνια μήτηρ* in the highest sense of "Lady Mother." Under this title, as it regards her relation not only to Jesus Christ but also to us who are her secondary sons, we owe her deepest love. "I am the mother of fair love," she says, "and of fear, and of knowledge and of hope" (Eccl. xxiv. 24). The love that is "all fair" is what we should here specially study. Love reciprocally for and from a mother is one of the safest kinds: it contrasts with the dangers of love for a lady sought in marriage passionately, the perils of which are well illustrated by those romantic stories which so pleased readers in the days of chivalry, and in which St. Francis of Assisi, St. Ignatius of Loyola, and St. Theresa found some delight which they afterwards repudiated.

We do no injustice to the age of chivalry if at present we omit, without denying, its good side, which

elsewhere has frequently been portrayed in glowing colors. To keep alive respect for it Kenelm Digby wrote his book, *The Broad Stone of Honor*, in which the intention is declared to prove "that chivalry in some form or other is coeval with human society, and must continue to exist with it till the end of time: but that under the influence of the Christian Religion it is infinitely ennobled, and assumes many general features wholly new." Above the lower buffoonery of the ordinary *Joculatores* or *Jongleurs*, have been set the *troubadours*, among whom monks were to be found, with princes and nobles writing for the higher classes. They dwell much on fealty in those already married, and on vassalage to the Blessed Virgin, under the reflection of whose light other women were covered with a sort of glory in ladyhood. Looking to the dangerous side of romanticism we may notice at once its great perils. If we read the old stories in their wild, incoherent utterances of fancy, the evil we find in them is one which is still defended in our own days, sometimes by implication in novels or poems, sometimes explicitly in a defiant philosophy of the subject. Love, as the highest exhibition of human impulse, is said to be its own law: it is the loftiest aspiration which must be left to work itself out, — to fulfil itself uncontrolled.¹ It is the supreme energy of the spirit, the most perfect expression of personality and of its inherent right to realize itself.

¹ The pagans deified carnal love, which had its revenge on the truly divine when the Emperor Hadrian, replacing the utterly destroyed city of God, Jerusalem, by the new city, *Aelia Capitolina*, put on the hill of Golgotha a statue of Venus, dedicated Bethlehem to Adonis, and the cave of the Nativity to Phœnician rites, and set up the statue of Jupiter on the Mount of the Ascension. Helena, mother of Constantine, repaired these outrages. (Euseb. de Vita Constant. lib. iii. c. 26; Sozom. H. B. lib. ii. c. 1.)

The claim is well illustrated outside the region of romantic fiction in the tragic reality of Héloïse, who had sinned with a clerical scholar, not at the time a cleric in the sense of having received any order that was a sacrament. This was the dangerously gifted and attractive Abélard. She was induced by him after her fall to become a nun. From her cloister she wrote a passionate letter to him, in which she must not be supposed accurately to lay bare a settled wickedness in her heart, for her life of long-persevering penance proved her earnestness. She was a clever, learned woman, who wrote partly for literary effect, in which she was skilled, and under intense passion, which she allowed to speak out as it was felt, and as it overmastered better convictions. It was sentiment let loose to luxuriate. Here are some of her self-abandoned utterances, sent forth in fiery white heat: "I became a nun, not drawn by divine love but at your command. Throughout it has been you rather than God that I have feared to offend." "I do not see how my penitence can appease God, whom I always regard as very cruel, while opposing myself to His dispensations I displease Him by my indignation instead of placating Him by deeds of satisfaction. I retain my will to sin and burn with my old desires, whose foul images beset me even during Mass. How will my vain endurance in this life gain for me any reward in the next world?" (Ep. iv. Migne, P. L. tom. 178, col. 94, *seqq.*). Her distracted, self-pitying, self-parading mind did not distinguish violent inclination from free yielding. She was in an exalted state which delighted in saying desperate things to one whose *Historia Calamitatum* she had occasioned.

With this tragic example before us, not romance, not fiction, but actuality, we are driven more forcibly to foster love for the Lady Mary, "the mother of fair

love" — love wholly unspotted and wholly beautiful. Our love for her need not be sentimental: yet we should not purposely make it dry and unfeeling. What of good sentiment there is will in part depend on our mental condition and circumstances. At any rate it must in its substantial nature be hearty, devoted love, undivided by anything that is really in opposition to its purity. A filial sense of affection for Mary as our Mother should be our habitual attitude, never losing its salutary influence, not even while it ceases to be explicitly present to our thoughts. Such is the bearing of a good son to his good mother in the natural order: wherever he is, he is restrained from anything that would grossly offend her, and wound her heart. Her saving influence is always around him, like a healthy atmosphere which holds no disease and allows no germ of mischief to enter his blood, as a poison.

II

It is easy to exaggerate the notion that all science is cryptically in the Bible, so that any new discovery may be identified in some texts. Abbé Moigno, whose scientific acquirements won him acceptance among men of reputation, was a writer who much overworked this idea in his *Les Splendeurs de la Foi*. The like extravagance traces all branches of science to Shakespeare, so that he becomes a sort of wise man on the Stoic model of being the best lawyer, the best physician, the best authority on soldiership and sailorship.

Shakespeare has indeed real claim to very much wisdom as regards the governance of human passion. He knows, as concerns our present subject, how it is that foolish loves are often started, and fostered, and fed into monstrosities. Love, as we know, is not log-

ical: rather it is imaginative in a degree that accounts for the inexplicability and the apparent absurdity to one man of another man's love. He asks in bewilderment from his rationalizing point of view, "How could any one be so infatuated?" And even when this judgment is unfair and assignable attractions may be pointed out, still even these should sometimes be refused a hold on the heart, as they cannot issue in a good union. And to this case again Shakespeare's philosophy of the subject will show where to seek the remedy against fanning up a flame that will only consume the heart disastrously. The passage to the point is found in *The Merchant of Venice*, act iii. sc. 2: it is very widely quoted, but not so often applied to its excellent purpose of preventing imagination from building up big difficulties that could so easily have been stopped at the outset. *Fancy* is a word which here may stand especially for love kindled in the imagination by its roving excursions into dangerous regions.

Tell me where is fancy bred,
Or in the heart or in the head?
How begot, how nourished?
Reply, reply.
It is engendered in the eyes,
With gazing fed; and fancy dies
In the cradle where it lies.
Let us all ring fancy's knell:
I'll begin it, — Ding, dong, bell.

If it had pleased Shakespeare to refer not to the extinction of "fancy" but to its permanent lordship, so that what is "in the head" is enslaved to what is "in the heart," he could have done so: and this is the settled masterfulness which we are now considering with a view to its prevention when it would become tyrannous. Mystics speak of "emptying the mind of

images" as a condition of the higher vision: the man in danger of being bewitched through the free play of the fancy for a beloved person can stop his madness if he will refuse to let his mind become full of "images." Unfortunately many feed to a tyrannous degree of strength the images that overpower reason.

Spiritual writers are at one with Shakespeare in this philosophy of the subject: they show themselves fully aware of the need to control the formation of obsessing "images," and of not letting small beginnings grow into monstrous accumulations, which reach at last the size of an overwhelming burden. On the other hand, in the safe love of Lady Mary, Mother of Christians, all that images can do by ornate ceremonies or discourses to build up a vast flame of love should be encouraged, always with that restriction which the Catholic never disregards, that the love of the Mother is of a lower order than the love for the Son, who is God. On this point Catholics are in no danger, and as a very general rule, so clear are their principles that they are even surprised at a word of caution being addressed to them on the subject. Similarly the well-instructed Catholic does not need to be told that he must not starve out all love for family and kindred in his zeal for loving Jesus and Mary. He knows exactly from what he is warned of before the warning comes: he knows what is safe and proper ground of human affection. Upon persons of opposite views the warnings given by spiritual writers against natural affections have the effect of causing a reaction, such as was seen in some of the Renaissance characters. They exalted the barest humanism over all that is called God. Men to-day who are not out of sympathy with their movement may be found writing passages like this: "To the Church's disparagement of the fleshly love the

new spirit made answer openly, not shrinking behind hedges or closed doors, not even sheltering itself with wedlock's lawfulness. Its love, without regard to priestly sanction, proclaimed itself a counter-principle of worth. The love of man for woman was to be an inspiration to high deeds and noble living, as well as a source of ennobling power. It presents an ideal for knights and poets; it could confer no immortality on lovers save that of undying fame: but it wants the highest happiness and worth in mortal life. If only knights and ladies might have not grown old, the supremacy of love and its empire would have been impregnable. But in sight of death fear brought compunction," sometimes but not always.

As regards Mary in her position as an object for love to all her chivalous knights, her claims are general to her whole personality and in ascending degrees. In bodily form, about which we have no positive information, we may suppose that she presented a pleasing sight which moved to modest regard for a fair creation of God. Her natural powers of mind, whether or not stocked with much mundane knowledge, were excellent and guaranteed her good judgment in the discharge of her office. Also her habit of contemplation is declared by her way of "pondering in her heart" the words which she heard from any heavenly source. Her spiritual gifts were equal to her position at its starting point and were constantly increasing. Through all stages she was relatively "full of grace," and she reached her predestined consummation of holiness without a flaw. Her office of maternity, not in itself directly a sanctifying grace, was still a supreme dignity to which graces came in correspondence.

So we see Our Lady before us as in every way lovable, *Mater admirabilis*, *Mater amabilis*. It is thus

that Christian art tries its best to exhibit her in sculpture and painting, while Christian literature glorifies her to the utmost of its power. So, too, the mind of every good Catholic represents her to itself looking to the picture which the Church displays to the people in doctrine and in ritual. God above all knows her to be perfect beyond every created conception, and calls upon us to love the most lovable personality that He ever created and adorned, and to take her to ourselves as our Lady Mother, the Queen of our Christian chivalry. That for us is the meaning of the 25th of March when we call it *Lady Day*.

/

CHAPTER VII

LENT, THE PENITENTIAL SEASON

- I. With the preaching of penance the Lenten preacher must join the complementary topics; but penance he must preach in opposition to modern repudiations of the practice.
- II. In the matter of early penance St. Cyprian was a great teacher and administrator, unique in the value of his testimony as regards the history of the dogma.
 1. His theology on ministerial absolution is that of the Church to-day.
 2. He extends this means of pardon to the gravest sins.
 3. His successive rulings as to the reconciliation of the lapsed.
 4. A theological point raised by St. Cyprian's language.
- III. Love, the highest motive of penitence, must be emphasized in the preaching at Lent.

I

NOTHING for purposes of edification can be directly got from our English word Lent; and our two great languages for liturgy, Greek and Latin, designate the holy season just by the number of its days. The Germans use a name to declare that it is a fasting time: *Fastenzeit*; while *Fastenpredigt* means Lenten sermons. In France, the country of the celebrated Lenten preachers, *Le Carême* tells us nothing pious, but it is used at any rate to designate several series of discourses for the season which have come down to us as monuments of the chief orators. St. Alphonsus Liguori with his preachers at missions insisted that sinners should not simply be scolded, denounced, discouraged, and repelled, but spoken to in

pity, and invited as brothers back to the Father's home. He himself gave a notable example of this style in his own sermons. When Lacordaire, after a long interruption due to political disturbances, resumed the office, he regretted that he could not follow in the old lines of direct Christian exhortation, on the presupposition that the doctrines were believed, even though lamentably left out of practice. The radical want of faith which surrounded him forced him into a kind of apologetic style, pleading for belief in doctrines as a precondition of practice. No doubt our Lenten Sermons to-day, not without reason, are largely addressed to sinners, and even to very great sinners, who generally add the aggravation that they are persistently irrepentant. But they must not be viewed too severely. However, one fact for the preacher to consider is that the desperate persons are rarely present in numbers before the pulpit; they attach to other offences the not inconsistent fault that they are absentees from church services. The bulk of a congregation is generally respectable for its Christian conduct. That is a reason for mixing up with the terrorizing doctrine very much of the consoling, and for adding to motives for hating sin exhortations to cultivate virtue, and even high virtue. It certainly is bad policy — not to use a higher word — if a preacher presents too mercenary-like an aspect before his audience, mainly dwelling on punishments and rewards, and predominantly on punishments. A priest who once loved the faith and whose peculiarities of mind made him not an example to quote as normal, after his apostasy expressed the immense disgust he felt for Rodriguez's *On Christian Perfection*. That may seem strange when we consider how that book really insists on perfection, and invites to exalted virtue and to heroic prac-

tice of the Counsels. But the feature which affected the complainant was that there was such frequent calculation of gains and losses, and so much religious utilitarianism. At any rate, a preacher to a normally good congregation should remember that much of their preparation for Lent should be a positive piety. Man cannot live solely on hope and fear as they appertain to his self-interest; his stability needs in addition some admiration, love, and loyalty for goodness, and especially for the good God. Hence we must not consider as the acme of Lenten success the now disused ceremony which appears in the Roman Pontifical for Maundy Thursday. At Rome, that used to be the day for reconciling the public penitents. With the growth of private reconciliations, granted even to greatest sinners, upon whom no public burden is now put beyond the necessary reparations due to property, reputation, and edification, the old procedures fell into desuetude. But if we look back to the rite still left in the Roman Pontifical, we shall see that it concerns those sinners who at the beginning of Lent, or even before, have been ejected from the Church and ordered to do public penance. The reconciliation is a long and solemn ceremony. The bishop appears vested in amice, alb, purple stole, plain mitre, and he carries his crosier. Beside other ministers he has four subdeacons, one deacon, and one archdeacon. He recites prostrate the seven penitential psalms and the litany, while the penitents, barefooted at the door of the church, bow themselves flat on the ground, having in their hands unlighted candles. Then they enter the church and their candles now are lighted. After various prayers the archdeacon begs for the absolution of the suppliants, saying, "The acceptable time, O venerable Pontiff, has recurred, the day of divine forgiveness, and of

man's salvation, when death was put an end to and eternal life began: when in the vineyard of the Lord of Hosts such a renovation must now be made of the planted palm-tree that the old accursedness may be removed." Then follow the pleadings in prayer for such a restoration to grace. After that the bishop delivers a suitable address to the suppliants, and then resumes the prayers till he comes to the absolution. That it is given in the precatory form and not in the absolute, "I absolve," does not of itself refute the opinion of those who hold that in early days the absolution was sacramental. It is thus worded: "May God Almighty absolve you from every bond of sin, that you may have life eternal and live in that for our Lord Jesus Christ, who with Him liveth and reigneth in union with the Holy Ghost, God forever and ever." A Preface after the manner of so many solemn ceremonies is here introduced and is followed by several other prayers.

The idea of sacramental prayer is often expressed. St. Justin (Apol. i. c. 46) says that the Incarnation took place (*διὰ δυνάμεως τοῦ λόγου*), and St. Irenaeus speaks of the Eucharistic consecration taking place, "through prayer" (*δι' εὐχῆς*) and "through the Word" (*διὰ τοῦ λόγου*). With these writers we find to agree St. Athanasius' *Fragment* (Migne, tom. 26, col. 1325); Cyril of Jerusalem (Catech. xxii. n. 1); Gregory of Nyssa (Orat. Catech. cap. 37, tom. 45, col. 97, *ὁ ἄπρος ἀγιάζεται διὰ λόγου Θεοῦ καὶ ἐντελέξεως*).

II

We shall be encouraged to go through the very instructive history of the great solicitude shown by St. Cyprian in the administration of penance, if we ob-

serve how much the care for such a thing needs enforcing in these very negligent days. Scripture is misquoted in behalf of the fatal disregard. Christ had said with a purpose very characteristically His own, "Be not solicitous" (μή μεριμνήσητε, Matth. vi. 34). The perverters of the text translate it, "Do not worry," and they add on their own bad account, "Do not worry about sin. That idea is old-fashioned, superstitious, obsolete, delusive in its mood, an idle fretting." In such an attitude, of course, God and consequently man's offence as it insults the Divine Majesty, are left out of calculation. Such grave error moves us attentively to ponder how one of the early saints painfully toiled in the cause of penance as in an affair of life and death.¹

First we must examine in the light of modern theology some of St. Cyprian's doctrines. In them adversaries blunderingly have imagined that our tenets are condemned. In discussing this point, since different editions vary as to the numbering, we will for clearness of reference keep to the edition used in the Oxford Translation for the *Library of the Fathers*.

1. St. Cyprian was lying under no confusion of thought when he assigned priority in absolving sometimes to God, sometimes to the priest. Each is prior in his own order, and of course God's order is the higher immeasurably. God empowers His ministers to act and ratifies all that they validly do in their Principal's name. He waits for the ministerial action which may unjustly or mistakenly be withheld. Under this aspect the ministration is prior, and of it St.

¹ It is one of Harnack's fanciful interpretations of history that the penitential spirit was a later introduction, when the original spirit of joy had departed and yielded to that of sorrow; so blithesomeness gave way to gloom very disadvantageously.

Cyprian says: "God has granted that things loosed in heaven should be first loosed on earth" (Ep. 57, n. 1). Other Fathers say the like. For instance, St. Hilary of Poitiers (in Matth. xv. n. 7) comments thus: "Oh blessed Gate-keeper, to whose judgment the keys of the eternal gate are entrusted, so that what on earth is bound or loosed obtains the same condition in heaven." St. Chrysostom says that what priests do here on earth, God confirms there in heaven (De Sacerdot. lib. iii. n. 5). St. Jerome writes: "Priests in some way judge before the day of Judgment" (Ep. 14, n. 8), that last day being taken in its solidarity with all God's judgments made on man's acts as they pass, with provision for all the condemnations which will be cancelled by the sinner's penitence. The parable of the unforgiving servant does not mean that a once granted pardon may be withdrawn because of a new sin, even if the sin be a repetition of the previous offence. What is merited is a new condemnation which may seem like a withdrawal of the past condonation. In another passage upon Isaias (Hom. cap. vi. n. 4), which supports the above citation, St. Chrysostom is directly speaking of the Jewish system and through it of the Christian; as does also St. Clement of Rome in regard to the Christian hierarchy (Ep. ad Corinth. c. 40). We may therefore quote as relevant St. Chrysostom's word in reference to Matthew xvi: "The judge sits upon earth, the Lord follows the servant." Of course this, when applied to the typical dispensation of old, has much less force than it has in the antitypical fulfilment.

St. Cyprian is not retracting his doctrine about the keys when he takes account of the fact that their holders are liable to human error in the application. Under this aspect it is called *clavis errans*, and the

judgment is said to take place *clavi errante*. In St. Cyprian's day confessors of penitents were, as they are in our times, frequently left without certainty concerning the sufficiency of the disposition in the penitent. St. Cyprian preferred Ep. 59, n. 21, and thought it his duty to risk some mistakes in his absolutions rather than to risk not absolving some who might be sufficiently disposed, though they presented only grounds of solid probability that they were correctly prepared. His people tried to turn him aside and quoted examples of failure in results. But failure to keep good resolutions is not always due to the absence of sufficiency in the resolution itself at the moment. St. Cyprian had no theory about Probabilism and its comparative degrees, but he used the implied principles of the Probabilism which now has gained such a wide acceptance among the priests of the Catholic world. This letter is all the more important because it is addressed to Pope Cornelius and it shows how wrong is the interpretation which supposes St. Cyprian's expressed uncertainty about results in some of his absolutions to mean that he doubted the sacerdotal power itself to absolve. The power itself is quite consistent with misgiving as to its application, and therefore with this passage from St. Cyprian's letter: "If any one of the lapsed should deceive us he deceives and misguides himself. We behold the face and cannot explore the mind and heart: of these recesses He judges who is the Searcher of hidden things" (Ep. 57, n. 3). The parallel passage of the Roman Presbyters (*Sede vacante*) is, "We grant relief to those who seem penitent, only God Himself knowing what He will do with such persons" (Ep. 50, n. 11). Nor was St. Cyprian thinking only of ecclesiastical reconciliation or restoration to Church membership: he had

before his mind consequences as regards entrance into heaven, else he could not have written that the absolution was one which sent the penitent out of this life prepared for the next in peace with God (Ep. 18; 55, n. 23; 57, n. 1); and that not to pardon when pardon is due was a terrible crime before God (Ep. 53, n. 24).

Against the interpretation that St. Cyprian placed a real power of absolution in the priestly ministry is adduced the fact that he described the form of the sentence to be precatory—*May God absolve*, rather than *I absolve*. No real objection lies in that fact. If we leave out the Eucharist as needing a special adaptation, all the Sacraments are described as the effective prayers of Christ Himself, and, secondarily, of His minister. Our Lord established symbolic rites to signify His own demand that, on their due presentation, direct results for human salvation should follow. We are not bound to consider the causality of the Sacraments to be physical; it is enough and is more usual to regard it as moral. A covenanted sign is presented to God by Christ's ordinance, and God produces the covenanted results. On this system certainly absolution is a prayer, but a prayer of no ordinary force and of no common dependence on the receiver's merits. It is sacramentally effective and of its own nature infallible. Its consequences are said to follow from its very self, which is expressed by the phrase *ex opere operato*: "from the rite performed." If any one says that this is a mere mechanism, he ignores all the elements which declare the contrary in very plain terms—especially to the painfully practising penitent who feels his own difficulties. Let the objector go with a large list of entangling sins for absolution and he will find how very far the part required of him is from being merely mechanical, or passively receptive. It

was not of such ease that Tertullian wrote in his Catholic days: *Facile impetratur semper quod Filius postulat*, "that petition is easily obtained in which the Son is the Petitioner" (De Penit. c. 10). He adds: *ecclesia vero Christus*—"Christ is the Church"; in the Church Christ prays to the Father effectually for pardon: *Christus precatur*. Now we see how wholly satisfactory to us is St. Cyprian's account of priestly absolution as "a supplication." "The pardon of God cannot be obtained without the supplication of the priests. For on them Christ bestowed the power that they should give the fruit of penance to those who confess, and that they should cleanse them by a course of health-restoring satisfaction (*satisfactio*), thus admitting them through the gate of pardon to the participation of the other Sacraments. This power to save is never wanting, for Christ has entrusted the conveyance of pardon to His ministers by the words "I am with you all days to the consummation of the world" (Ep. 10, 8).¹ Not to use a faculty so much needed where its benefit is due to the petitioner is bitterly condemned. "Will it not be imputed to us if we let a brave soldier depart without peace and communion? Will not the negligence and the cruelty be charged against us at the day of judgment?" (Ep. 57, 4). "If there shall be found any one of our colleagues who, when the struggle is at hand, thinks that peace is not to be granted, he will give an account to God of his inhuman severity" (*Ibid.*). St. Cyprian's doctrine exactly reappears in St. Pacianus exhorting sinners to come to confession: "If you draw back from the tor-

¹ St. Cyprian: De Lapsis, c. 28, 29, says, "Let every one, while life is left him, confess his sins in order that his confession may be accepted and that satisfaction for his sins and absolution through the priest may please God."

ture of confession, remember hell, which confession will extinguish for you" (Paren. n. 22). So also Tertullian (De Poenit. c. 12): *Si de exomologesi retractas, gehennam in corde considera, quam tibi exomologesis extinguet.*

2. After establishing the fact and the efficacy of the absolving power St. Cyprian had to insist on its unlimited range — especially on its extension to the very great sin of apostasy. Lists of mortal sins were drawn up gradually as time went on;¹ but three were deemed most mortal; apostasy, which is more than mere heresy, and was said to be peculiarly *in Deum*, and the two others which were said to be against God's temple — *in templum Dei*, that is, the human body which was violated either by adultery and fornication, or by murder. The Jewish penalty for idolatry, murder, and adultery had been stoning to death. Only a mere formalist in worship could make light of a defection from the true God, as did the Irenarch, who asked St. Polycarp, "What harm is there in saying Caesar is Lord, and sacrificing?" (Euseb. H. E. iv. 15).

Of course pagans could not understand the gravity of renouncing God in His Christ to follow Caesar, nor the conduct of some rigorous priests who excommunicated forever the apostate, thinking him perpetually unfitted for membership in Christ's kingdom upon earth. The question put by Pliny to Trajan (Epp. 96, 97) had to be reversed — it was whether a Christian refusing to sacrifice to Caesar could be pardoned: *non mediocriter haesitavi an detur poenitentiae venia Christiano*. It now became: whether he who sacrificed

¹ A variant text of Acts xv. 28, used not only by Tertullian but also by Irenaeus, Cyprian, Pacianus, Ambrosiaster, Codex Beza, suggested adding murder and adultery: *Necesse est abstinere a sacrificiis, a fornicationibus, et a sanguine*. A better example for a list of mortal sins is I. Cor. vi.

to Caesar could be pardoned. Incidentally as to the relative gravity of the three sins we may notice a kind of argument not intended to bear much weight. Tertullian says, "The worst sin is idolatry: it is adultery and defloration" (*De Idolat.* n. 1). And in *De Pud.* c. 5 he asks: "What is the crime which is put next to idolatry in the prohibition? It is a second not far behind the first. Coming from the first it is itself a sort of first: adultery is akin to idolatry, for idolatry is often called adultery and fornication." Similarly St. Cyprian in a contrast of aspects, having once been a teacher of rhetoric, was more or less playing with an idea, not discriminating the excess of guilt in apostasy, when he wrote: *Nemo volens negare (Christum) impellitur; nemo nolens fornicatur* (Ep. 55, n. 20). St. Augustine, as referred to by St. Thomas (2da. 2dae. Q. 6, A. 2), easily changes the word-play: *Caetera potest homo nolens; credere autem non nisi volens*. What in the upshot we have to observe is that an idolatrous sacrifice enforced against the will does not excuse the sin which the lapsed under persecution were committing. In full horror of the crime St. Cyprian declared his absolving power, and his duty to extend it to that great treason. His immediate declaration concerned not the power itself, but its employment. At the present day apostasy is a sin specially reserved for absolution to the Pope, but he gives ample power of absolution to delegates.

3. We come next to the succession of plans devised in the course of St. Cyprian's conduct towards the many lapsed in the persecutions of Decius and Gallus. Three stages in his action as regards those apostates are marked. The first is the provisional or *interim* stage of the year 250, before he was able to hold a synod for deliberation. Others of the lapsed were

told to await a later decision, but those dangerously ill, if repentant, were to be pardoned at once. So we read, in Epistle 8, n. 3, "If any of the lapsed begin to be seized with sickness, and repent of what they have done, and desire communion, they should receive help (*subveniri*)."¹ This "subvention" is reported by Eusebius (H. E. vi. 43), writing of the Roman Synod, in the phrase *λασθαι καὶ θεραπεύειν*. Again, in Epistle 18, St. Cyprian declares, "They that have obtained letters from the martyrs may be helped (*subveniri*), and without waiting for my presence may make confession before a presbyter, or if when death approaches a presbyter cannot be found, then even from a deacon, that thus receiving imposition of hands unto repentance they may go to the Lord with that peace which the martyrs in their letters have requested for them." It is not here said that the deacon could absolve from sin; he might leave that remission to private contrition, but he could give Holy Eucharist¹ and the ecclesiastical release from excommunication or censure (compare Ep. 55, 2, 3). The condition of presenting commendatory letters from the martyrs is not said to be required, and later St. Cyprian was vexed with the meddlesomeness of those confessors of the faith, and told them to keep their subordinate place (Ep. 15, 2, 3; 27, 1, 4; 28, 2). Tertullian, as a spiritualist opposed to a sacerdotalist in the matter of the absolving power, might have been

¹ *Subvenire* is a word in frequent use: for it is sometimes put *sublevare*. Pope Siricius (Ep. 1, cap. 3; Migne, tom. 13, col. 1136) uses the words as regards the penitent apostates: *quamdiu vivunt agenda poenitentia est, et in ultimo fine suo reconciliationis gratia tribuenda*. Goetz wrongly says in his *Die Busslehre Cyprian's* that by *communio* Cyprian never means the holy Eucharist; at least he includes it. For a case of Eucharist without absolution, where a priest could not be had, see Euseb. H. E. vi. 41.

supposed partial to the martyrs, yet he rebuked them severely. "The confessor for the faith has enough to do in cleansing himself from his own sins; it shows ingratitude or great pride in him to distribute among others what he should count a great boon to have obtained for himself" (De Pud. c. 22).

St. Cyprian's second stage was the Synod which he was able first to hold on this particular question, in 251. A distinction was drawn between *sacrificati* or *thurificati*, those who really had offered the pagan sacrifice, and *libellatici*, those who had not but had taken out certificates falsely saying that they had complied, contrary to the good example set by Eleazar, when he protested that he would rather die than give the scandal of having pretended to violate the Jewish law against eating swine's flesh (2 Mach. vi). What the Donatists objected against Mensurius, the predecessor of Cecilian¹ in the see of Carthage, was that he was a *traditor*, not by actually handing over the sacred books but by having pretended that what he yielded up were the Scriptures. The *libellus* as a false certificate of having conformed to idolatry, specimens of which have been dug up at Oxyrrinchus, must not be confused with another contemporary *libellus* of some notoriety — the *libellus martyrum*, or the written recommendation of the confessors who had suffered for the faith, begging that their lapsed brethren should be treated mercifully in consideration of what they themselves had endured. Here is an adumbration of the future Indulgence: The *libellatici* with whom the Carthaginian Synod dealt were treated leniently; after due penance they could be reconciled, but the *sacrificati* were more severely penalized. "It was determined

¹ Against Cecilian Donatists alleged that his consecrator, Felix, Bishop of Aptunga, was a *traditor librorum*.

that the cases of each being examined, the *libellati* should for the present (*interim*) be received back, but to the *sacrificati* help should be given in their last moments" (Ep. 55, 14). In Epistle 57, n. 1, it is said: "Those who have defiled themselves by forbidden sacrifices were to do full penance for a long while (*din*), but if dangerous sickness should press hard upon them they were to receive peace at the very point of death." All cases under the general law were to be examined individually. If the distinction between *sacrificati* and *libellatici* seems too sharp, the appearance may be dissolved by the accompanying observations. It is supposed that many of the *libellatici* (Ep. 55, 11) were uninstructed in the nature of their act (*non tam crimine quam errore deceptus*) and that after instruction they would alter their conduct (*postquam admoniti didicerunt non hoc fieri debere*). Again, as to the severity towards the *sacrificati* it was not absolutely settled that in all cases the "long penance" was to defer absolution right up to the death-sickness. Among ourselves "penal servitude for life" is not an absolute sentence. Conformity under extreme suffering might be treated leniently (Ep. 56). Bishops had great power of modifying canons to meet differences of condition: such discretionary power belonged also to the Old Law (Deut. xvii. 8-12. See St. Cyprian, Epp. 25 and 26; Harduin, Concilia, tom. i. 774; tom. iii. 1870; tom. iv. 851, 1500; v. 768, 1386). Haddon and Stubbs give a case of mitigation by Theodore of Canterbury (vol. iii. 186). St. Augustine says explicitly: "In the performance of a penance for a sin which has entailed separation from the body of the Christians, not so much length of time is to be considered as sorrow for the offence" (Enchirid. n. 65).

Still one clause in St. Cyprian's letter may seem

too hard; the synodal decree at this point rests on a sort of general presumption that death-bed repentances are insincere. What appears *a priori* proceeding is really *a posteriori* to known conditions at the time. We have but to consult the records of the abounding disloyalties to the Church. The Decian persecution had come as a terrible shock after many days of peace, which had been so abused as to have produced fatal relaxation of discipline. St. Cyprian (*De Lapsis*, c. 5) complains that extreme self-indulgence in eating, drinking, and vain ostentation was prevalent to an appalling extent. And he paints a sad picture of widespread corruption in clergy and laity, and even among bishops, who neglected their dioceses to go abroad in quest of lucre. "For sins great as these what punishments did we not deserve." Furthermore, against trust in petitions for pardon first made by those dangerously sick was the fact that many after their lapse had done the very opposite of penance by indulging in gross excesses of life, quite like the worst pagans. He asks towards the close of his treatise *De Lapsis*: "Are we to suppose that he repents who from the first day of his fall takes his daily bath, and vomits forth his daily excesses of eating and drinking, while he gives nothing of his superabundant food to the needy? How can he be said to be sorry for the death of his soul who walks abroad with so much gaiety, trims his beard and makes fair his face? Displeasing to God, he tries to present a pleasant appearance to men and women. Instead of putting on Christ he puts on rich raiment: the loss of divine adornments from his soul he does not regret, yet is he naked and deformed in person."

The uniformity in the same accusation is proof of its truth. Pacianus (*Parenesis*, c. 18) uses almost

identical words: "What say ye, O penitents? Where is the destruction of your flesh that the spirit may be saved? (1 Cor. v. 3-5). Is it thus in the very time of penance you always walk abroad in greater pomp, full from the feast, sleek from the bath, with well-studied attire! It is fortunate that we are of moderate means; else we should be doing the same thing, whereof certain rich men and women are not ashamed, that is, living luxuriously as to house, furniture, apparel, and the use of cosmetics."

Of this St. Cyprian is strongly denunciatory. To make matters blacker these irrepentant offenders while in health clamored for admission into the full communion of the faithful, as though they had no idea whatever of reparation or of their enormities to be repaired. They were helped by a schismatic party headed by Felicissimus, deacon to Fortunatus, the anti-bishop to St. Cyprian. These disturbers insisted on being received back into the Church's communion on the lightest of terms, which did not even include the barest requisites for forgiveness.¹ St. Cyprian mentions the conditions which they wanted to shirk, and the naming of them is useful because it points out the exactions which are still made in our tribunal of the Confessional. The importuners sought readmission without "penance performed," "exomologesis," and "imposition of hands unto penance," not the absolving imposition, for that is what they were seeking violently to extort (Ep. 15, n. 1; 16, n. 2; 17, n. 2; 19. Compare *De Lapsis*, c. 10). The Roman synod also takes notice of those who attempted quite preposterously to extort a pardoning sentence: "Let the lapsed knock at the doors but not try to break through them

¹ The future rigoristic Novatus began on the side of the laxists with Felicissimus.

by force. Let them come to the threshold of the Church but not cross it at a bound" (Ep. 30, n. 8). The penitents were ordered to stand at the porch, gradually earning admission beyond the doorway. It only requires a knowledge of these facts to let us understand the decision recorded in Ep. 55, n. 19: "We have determined that those who do not repent or testify sorrow for their sins with all their hearts, and with open profession of their grief, are to be altogether forbidden the hope of communion and peace, if in sickness and its peril they begin to ask for it, because not repentance for sin but the threat of impending death drives them to make the request. He does not deserve to receive solace at death who has not thought that he should die." It looks as though the wording here were meant rather for the warning of the obdurate while they were in health than as a rigid formula to guide the priest when he was dealing with the dying, and might find a prognostication of irrepentance not verified. (On the wide-reaching neglect of penance due see St. Augustine, *Enchirid.* 82; Ambros. *De Poenit.* lib. ii. c. 10, n. 95.)

Whatever may have been the mind of St. Cyprian, at least some rigorists were too severe in the treatment of the dying, or they would not have drawn from Pope Celestine (Ep. 4, *Ad Episcop. Narbon et Vienn.* n. 2; Migne, tom. 50, col. 430; see Leo I, Ep. 108) his vehement indignation: "We are horror-stricken that any one should be found so unmerciful as to despair of God's mercy, as though God could not at any moment free the sinner from his load. What is this but to add death to the dying man?" Franck and other interpreters think that what was refused was not absolution but the Eucharist. *Noch unterliegt es für uns keinem Zweifel dass bis zum vierten Jahrhundert*

kranken Sündern, die schwerer Vergehen schuldig waren, und um Busse und Vergebung anbettelten, bloss die Lossprechung ertheilt wurde. On this opinion reference may be made to Innocent I, who mentions the "more severe" treatment applied to such sinners as first declared their conversion when dangerous illness was upon them; penance, he says, was granted to them, but not Communion (Migne, tom. 20, col. 498; Ep. 6, cap. 2; Ad Episcop. Tolsan.).¹

To interpret this of penitential courses not completed by absolution would accord with the view of Tertullian (De Pud. c. 3) but not of St. Cyprian, who holds such a disjunction to be unjust, as do also St. Ambrose (De Poenit. lib. i. c. 16, n. 89), Pacianus (Ep. 3, 48) (Library of the Fathers). Some allowance, however, must be made for cases such as that of the

¹ There is a curious canon, the third in the Council of Orange, which reappears as the 28th canon in the Second Council of Arles. *Qui recedunt de corpore placuit sine conciliatoria manus impositione communicare quod morientis sufficit consolationi, secundum definitiones patrum qui hujusmodi communionem viaticum nominaverunt. Qui supervixerunt stant in ordine poenitentium, et ostensis necessaria poenitentia fructibus legitimam communionem cum reconciliatoria manus impositione percipiant.* Morinus says that prior to Novatianism Communion was not separate from Absolution (lib. iv. c. 21). Chardon in his *Histoires des Sacraments, La Pénitence* (sect. iii. part 1, ch. 14), says that the *subvenire* or "help" usually includes both absolution and communion, and he denies any proof *qu'on est refusé l'Eucharistie dans l'antiquité à ceux que l'on accorde l'absolution.*

St. Augustine would not make delay till the last hour a bar to absolution. His opinion that reconciliation was to be given to petitioners who seemed earnest, but that death-bed repentances were in themselves suspicious, is reported by Morinus (lib. iii. cap. ix). See *Sermo 41, inter Quinquaginta*. St. Caesarius of Arles and St. Eligius are quoted as in agreement with St. Augustine. In cases where absolution was refused the sinner still had power of recourse to God's immediate pardon. (St. Augustine, Ep. 153, cap. 3, nn. 6, 7). This applied not only to the dying but to all who had used their right to the single post-baptismal penance and had fallen again.

refusal of pardon to the *thurificati*, already explained; these were, of course, invited at once to do some sort of penance that might obtain pardon from God during the "long time" (*diei*) in which it was not granted by the Church. So far St. Cyprian was in agreement with the letter written to him by the Roman clergy: "though they are separated from us we do not abandon them but have exhorted and do exhort them to undergo penance, if by any means they can obtain pardon from Him who is able to grant it, lest, if they were deserted by us, they should become worse" (Ep. 8, 2).

The third stage in St. Cyprian's action is that of his second Synod concerning penance, held at Carthage in 252. The persecution had been renewed by Gallus and the faithful were about to endure great trials. To meet the crisis it was resolved that the "long penance" for the *sacrificati* should be shortened, in order that they might gain strength from the Communion of Christ's Body and Blood. The legislation is quite in the anti-Jansenist spirit of Pius X, when he called upon sinners frequently to approach Holy Communion in order to gather force for the conflict, on the one condition that they were seriously striving to amend, even though they were being then severely worsted. The Carthaginian Council argued: "How do we fit the lapsed to drink the cup of martyrdom if we do not first give them the cup of our Lord in Communion?" (Ep. 57, n. 1). True, the Old Liturgy applied to communicants the words *Sancta Sanctis*, but that had to be balanced by the principle *Sacramenta propter homines*.

In all his action St. Cyprian had the support of Rome, with which he was in constant correspondence. The first letter from there came to him *sede vacante*, sent by the Roman clergy, and it was written, in the

joint names of others, by Novatian, the future heretic: "Novatian was the writer," says St. Cyprian (Ep. 55, 3). The knowledge of the fact induces some to infer from certain phrases about keeping to the old rule of severity that already heresy was latent and traditional. Morinus denies that the rigor claimed by Tertullian was primitive; Petavius also argues that greater clemency was shown in the first ages by St. Paul's dealing with the incestuous Corinthian, St. John's dealing with his convert who relapsed (Clemens Alexandr., *Quis dives*, n. 42), by Ignatius (Ep. ad Philadelph. c. 8, 1), Dionysius of Corinth (apud Euseb. H. E. iv. 23).

St. Cyprian himself defends his own conduct as in accordance with the old discipline of severity. The same old rule (*ὁ παλαιὸς καὶ κανονικὸς νόμος*) is quoted in the thirteenth canon of Nicaea for always granting Communion to those who seemed penitent at their last hour. The word used is *ἐφ' ὅδιον* or *viaticum*. The corresponding part in the Council of Trent is the well-known declaration, "In the Church of God care was always taken that no sin should be reserved at the hour of death" (Sess. 14, cap. 7).¹ We have already seen that St. Cyprian cannot be shown to set aside that law, additional reason for which opinion lies in his words (Ad Demetrium, n. 25; compare Ep. 8, n. 3), that reconciliation is possible *sub ipso licet exitu*, and in his approval of the absolution given to a deserving case in spite of the general ordinance (Epp. 25, 56). Again, he accepted as valid a reconciliation which he thought had been granted with uncanonical speed. Nor should we neglect to add that St. Cyprian claimed also another Pope for his authority, namely, Lucius I, who agreed that "peace should be

¹ This does not deny individual deviations from the rule.

granted to the lapsed, and after the performance of penance the fruits of communion and peace" should not be denied (Ep. 68, n. 5).

Another Pope, namely, Siricius (in his Epistle ad Himer. i. cap. 5, n. 6), says: "*Quia non habent suffragium poenitendi sola intra ecclesiam fidelibus oratione conjungantur; sacrae mysteriorum celebritati, quamvis non mereantur, intersint: a Dominicae autem mensae convivio segregantur.*" Then comes the important provision for the last sickness: "*eos per communionis gratiam volumus sublevari.*"

Here then St. Cyprian was in union with two Popes, a fact which it is well to observe because with another Pope he mistakenly disagreed on the subject of rebaptism; nor are some of his several utterances in favor of papal supremacy unqualified by declarations of a restrictive character. Our wonder should be that with all his disadvantages St. Cyprian imbibed a theology so free from error and so replete with truths. Dates are not quite settled but these are sufficiently near: baptized 246 A.D.; made bishop 248; held the synods on penitential discipline, 251, 252; martyred 258. He was pleased to quote in his support the authority of the Pope: "Cornelius himself having held a Council with many bishops agreed in judgment with ourselves" (Ep. 55, n. 5). This is evidenced by the Roman synod as briefly described by Eusebius (H. E. vi. 43). Both Rome and Carthage agreed in regarding the absolution as valid and due to the really penitent, no matter what the sin, even though long delay was required before pardon. The Protestant Dallé allows that there is obviously an absolving power in the Christian Church; but he dubiously limits its effects by calling the power *non quidem praetoriam potestatem sed aliquam*, and he makes recourse to it optional (De Con-

fessione Auriculari, iii. 16). Against the right of option some favor is implied for the true tradition in the fact that no translator takes the opportunity to countenance optionalism by reference to the Greek of St. John xx. 23: *ἂν τινων ἀφῆτε* as meaning "if you should forgive any one." All the translators give not the hypothetical "if you should remit," but the indefinite form of universal extension, "whosoever sins you shall remit" (Anglican Version); *quorum remiseritis* (Vulgate); *welchen ihr erlasset* (German); *à quiconque vous pardonnez* (French) (Polyglot, edited by Rev. Richer de Lavente). The Anglican version: "Whosoever sins you shall remit," is unchanged by the Revisers. Still the optional is maintained by Hinschius: *Von einer rechtlichen Verpflichtung Busse zu unternehmen kann begreiflich keine Rede sein.*

4. To some who are intent on the theory that the actual infusion of sanctifying grace into the soul of a penitent sinner is instantaneous, a difficulty may be suggested from the way in which St. Cyprian and others, more explicitly Hermas (Sim. vii. 4, 5), speak of conversion as a long, gradual process. No objection is thereupon to be built if we refer the long duration either to the making of penal satisfaction, or to the need of long preparation and exercise in contrary habits to weed out bad habits deeply rooted in the soul. But it is precisely in the change from the state of sin to the state of grace that the difficulty is found if this state is due to an infused quality really distinct from the soul. Such a superadded entity must be either present or absent, never in a process of becoming which moves between the two conditions. Morinus, a stranger to scholasticism, deprecated this introduction of an Aristotelian category over and above the simpler and safer statements of the Fathers, who do not analyze but

leave the mysterious change to be expressed in synthesis without explication. Cartesians who replace qualities by modification of substance may or may not on the point here raised afford a little more room for a process or time-extension in the sanctification of the sinner. A recent French writer has printed a view which many years ago got some private circulation in a lithographed proposal. *La grâce n'est pas une entité mais une transformation de l'homme, une élévation intrinsèque "per potentiam obedientialem."* This view is not quoted to advocate it. It may interest the theologian in relation to sanctification considered as a process. If we return to St. Cyprian we find that he describes justification not at any exact point but on a wide survey of its conditions. He does not minutely fix on just the critical point of the change from unacceptability to acceptability before God of a soul made admissible into heaven, if it departed in the state newly recovered—the state originally conveyed to it through baptism. On this wide interpretation the student of to-day will find St. Cyprian speaking pretty much as he himself speaks when he takes the conversion of the sinner in its synthesis as a whole, not in its analyzed parts. Very often skilled theologians address the people, giving the doctrine *in globo*, with some of the comprehensiveness which Christ used when He spoke of the judgment as a continuity of days of judgment unified by the Last Day.

III

With the presence of sanctifying grace we may conclude after so much is said about the disgrace of sin. Penance, if left to occupy the whole mind will not furnish a religion by which we can live. It must be

joined directly with the love of God, which is its highest motive, and love itself suffices to cleanse the soul in which it dwells. Yet it may leave many struggles yet to be made with passions that are its deadly enemies. Sometimes love of God is an ecstatic state, a condition of highly exalted feeling. This attitude we mortals cannot continue to sustain, and so we must learn to make the very much that can be made of something less emotional. If those who entered upon the state of marriage depended for the success of their indissoluble union upon permanently keeping up the strongly affective condition of their courtship, their prospects would be hopeless, and those who accepted the sentence of divorce courts would often seek relief there. What man and wife must rely upon is something substantially lasting—a sincere attachment founded on proper motives, which will abide under many a fit of coldness, alienation, and disposition to quarrel.

In our love of God we value its foundation upon the infinite loveliness of Himself, which remains untouched by a surface disturbance of our lives. Of course grave sin, which is more than a surface commotion, destroys the very substance of love, but through the long-suffering love of God for us we can restore to ourselves the love which wickedly, if also with the palliation of our weakness, we have forfeited. We may not lightly apply to the affective side of love for God the maxim that he who cares exaggeratedly for things that do not matter, neglects things that do matter. Feeling is not one of the things that do not matter; its presence in love is good; it is always present to the perfect in heaven. But on earth, in an imperfect state of trial, the attacks of dullness, apathy, repugnance in regard to what is noblest, have to be met and

overcome by the valiant soldier of Christ who loves Christ persistently in the teeth of a wintry coldness that might be deadly if he should allow it to prevail. Love is made perfect by passage through its adversities, that serve as the probation of heroic fidelity, but the obstacles must be quite left behind when perfection is reached. It is a common mistake to regard the painfulness of virtue as so essential to holiness that without it there is nothing highly estimable. That would deny the holiness of God Himself.¹

St. Cyprian's actions need connecting with the action of Tertullian a generation earlier. In regard to Tertullian, adversely, Pope Callistus settled forever in the Church that adultery and fornication were to receive priestly absolution; in regard to the St. Cyprian, agreeingly, Pope Cornelius did the like for apostasy. As concerns the third of the great sins, murder, the same remission was settled without any such definite reference to a particular controversy or Pope. The two papal decisions are our earliest instances of a very clear controversy concerning absolution authoritatively decided for all the Church in a very clear way.

At an interval of about fifteen or twenty years Tertullian wrote two treatises, the first of which is all but explicitly Catholic throughout, the second quite explicitly heretical. No suspicion against the first would have been raised but for the second. The *De Poenitentia*, when suspiciously criticized, is found not positively to declare a difference between confession to a priest and to laity, between kneeling at the feet of the one order and kneeling at the feet of the other, of which indiscriminateness we have likewise an example in Eusebius (H. E. v. 28): the penitent Natalius "fell down before Zephyrinus, the Bishop, rolling at the feet not only of the clergy but also of the laity." By Tertullian in the same place the confession is said to be to God, who already knows the sins. Absolution is indeed mentioned by Tertullian, but is not assigned in words to the priesthood, while the name of Bishop is entirely omitted: *Cum condemnat absolvit*. To "the

¹ The low element of love that appears even in attrition has been much disputed. At least the duly attrite must say: I am sorry for my offence of God: I fear not only punishment but also God: I purpose to fulfil my duty which is to occasionally elicit acts of love for God, and never to retract the purpose: If at any moment I am asked whether I love God I must never answer: No.

Spirit" is attributed the pardon of those who do penance (De Poenit. c. 8). *An melius est damnatum latere quam palam absolvi?* (De Poenit. c. 10). Absolution is also used in regard to the catechumens (c. 6). Confession also by catechumens, and therefore not sacramental, is recorded by Tertullian (De Baptismo, c. 20), as also by St. Cyril of Jerusalem (Catech. i. 2, 5), St. Gregory Naz. (Orat. xl. in Sanctum Baptismum, 27; Migne, tom. 36, col. 398; Canon Hippolyt. 103).

None of the above omissions of explicitness by Tertullian prove heresy in advance of his declared Montanism of later years. They have some counterbalance in the absence of any open assertion that is heretical, for instance that some sins are irremissible, but they prevent the quite unqualified assertion of orthodoxy. A change of mind by Tertullian, which St. Pacianus notes (Ep. iii. 48), is avowed in the *De Pudicitia* (c. 1), and is actually exemplified in his altered interpretation of our Lord's parable of mercy, from unlimited application to application limited to the benefit of the unbaptized, or of the baptized only in regard to their lesser sins. Also there is a similar limitation in reference to the intercession of Christ; for before, Christ had been said effectually to plead in the Church for all the penitents, afterwards it was said not for adulterers. The penance which first had been followed by pardon for all, was later to be done by adulterers, with a profit to themselves which did not include absolution from irremissible sins. The *De Poenitentia* not only says nothing about any irremissibility, but it speaks at large in the contrary sense, which is carefully altered in the heretical treatise. When, however, Tertullian (*De Poenitentia*, c. 7) announces, with expression of his shame at the fact, that one public penance for post-baptismal sins of the gravest degree has been deemed a necessary concession,¹ he has support for his assertion of this single opportunity from several authors who are beyond suspicion. It is the testimony of Hermas (Mand. iv. 3), who observes that some rigorists deny even the single favor; Clement of Alexandria (Strom. ii. 13); Origen (In Levit. Hom. xi. 2); Ambrose (De Poenit. lib. ii. cap. 10, n. 95); Augustine (Ep. 153, c. 3, nn. 6, 7).

Further discussion of this discipline is out of place here. In

¹ Sozomenos (H. E. vii. 16) gives it as obvious that peccable man needs a means of reconciliation. Aphradates says that every one more or less needs the penitential cleansing (Demonstrat. vii. 27). It is an instance of opposite extremes when some say that no pardon other than the pardon from God is taught in the *De Poenitentia*, while Dr. Lea says it is the pardon of reconciliation removing the excommunication of the Church.

the Montanistic *De Pudicitia* the opening declamation is very important as showing what the Catholic doctrine was which Tertullian attacked. The onslaught was on the Pope, once supposed to be Zephyrinus, now taken to be Callistus, whose offence was that he claimed—a claim most significant for orthodoxy—to remit sin by power of the Petrine keys, as promised in Matthew xvi. 18 (which text is quoted in the *De Pud. c. 21*); by his position in the priesthood; by his peremptory order as of authority, as if he were *Summus Pontifex* and *Episcopus episcoporum*.¹ Arrogance is declared to lie in the decision, "I remit the sins of adultery and fornication to those who have done penance" (*c. 1; ex poenitentia ambitu, c. 18*), which excludes all real laxity. The only absolving power conceded by Tertullian to bishops is over sins less than the three capital sins,—unchastity, apostasy, and murder. In contrast to St. Cyprian (*Ep. 33*) Tertullian holds in his *De Pudicitia* (*cc. 2, 7, 19, 21*) that the men of spiritual gifts, *pneumatici* as above the *psychici*, have indeed the power to absolve from the worst crimes, but they never should use the power. Public penance should be exacted, but no pardon given (*c. 3*). Petavius, one of the earliest theologians to direct full attention to the importance of Tertullian's assertion, at first accepted from him the story that in primitive ages never were the three capital sins absolved by the Church. "To certain atrocious crimes remission was refused absolutely, and the guilty could never be reconciled to the Church"—a rigor which Morinus denied for the earliest ages (note to the Works of Epiphanius, Migne, tom. 42, col. 1015 *seqq.*). This was written about 1622, and was followed by Sirmonde, 1651, and by several subsequent authors up to our own days. But later, about 1643, Petavius said that to the dying a refusal of absolution for any sins is a rigor which, as regards the Church at large, has no proof in history

¹ St. Gregory I rejected the title assumed by John the Foster of Constantinople, of "Universal Patriarch," as Pelagius II had before done. The rejection by St. Cyprian of *Episcopus episcoporum*, as applied inferentially to the Pope, is given among the *Sententiae Episcoporum* in the proceedings of the Council of Carthage, A. D. 256. *Nec quisquam nostrum se episcopum episcoporum constituit, quando habeat omnis episcopus pro licentia libertatis et potentiae suae arbitrium proprium* (Oxford Translation, Part I, 228). This may be taken quite orthodoxly.

Old forms of consecration for bishops give prominence to their power officially to forgive sins (Constit. Apostol. ii. 2; viii. 5; Testamentum Domarini, Rhamani, p. 31; Canon Hippolyt. 17; Fragmenta Veronensia, xi. 25-35; xxvii. 28-32, Edit. Hauler, Didascalia).

(De Poenit. publica, lib. ii. c. 2 and c. 8; also a note to the Letter of Synesius, Migne, tom. 66, col. 1425. Compare Morinus, i. 5, 9; iv. 9). The work *De Poenitentia publica et praeparatione ad communionem* was drawn forth by the cry of Arnauld to have the primitive discipline restored in the Church as *jure divino*, and as having for its primary purpose to exact satisfaction, not to give absolution, which was from penalty, not from guilt (see Benedict XIX, De Synodo, xi, 11, 6).

Some indications given in the above sketch are not at all proposed as urgent on the attention of general readers. Still all should notice that in our time pardon is much more readily and less exactly granted, so as to illustrate the words of Martène: "Those who are accustomed to measure old usages of the Church by modern ways consider this practice [of rigor] as partaking of the immoderate (De Eccles. Rot. De poenit. Art. 2, n. 1). The emphasis at present is on the fact of very general interest that Tertullian attacked directly the Papacy and has been absolutely overcome on every point. He set the ministry of the *charismata*, or special gifts, over the power of priestly ordination and jurisdiction, in particular as regards the faculty to remit sins of the worst kind. The effect has been to leave for our instruction a clearness and a fullness of doctrine such as previous ages have not bequeathed. The fragments of the preceding times are so few and so general that interpreters may dispute about their exact meanings forever (Petavius, De Poenit. pub. lib. ii. cap. 8; Morinus, iv. 9).

We cannot, as Martène warns us, simply extend modern practices to primitive usages. For instance, to-day the Church insists strongly on prompt baptism. In the first centuries good persons, many in number, delayed baptism very much indeed. A quite fair instance of a custom is the case of St. John Chrysostom. Similarly the annual confession of these times cannot be shown to have any parallel in old days. Our full privacy of the confessional was not primitive. On the other hand Petavius is right, and in agreement with Popes, who say that detailed confession in public was never the general custom. Leo I says it is "against Apostolic rule." Public and private penances were very much intermixed (compare Petavius, De Poenitentia publica, vi. 8). The public penance could gradually become private according to the words of Morinus: *Saepe demonstravimus inter poenitentiam publicam et privatam nihil aliud interesse quam solemnitatem ceremoniarum* (lib. ix. c. 31, n. 1). Public penance was imposed sometimes in consequence of a fraternal denunciation, so much insisted on as required by our Lord's words (Matth. xviii. 17); sometimes by reason of a private confession, made not quite *sub sigillo* but with a view to public penance, which declared the penitent to be a sinner, not in detail but in general. In the dis-

puted Sermon of St. Augustine, 251, n. 10, it is said, "We can shut no one out from Communion unless he freely confess or is convicted by some court, civil or ecclesiastical." In the light of the above Morinus must be understood when he says that the *forum internum* was not so carefully marked off from the *forum externum* as it is now: *Non anxie distinguebant an in confessione secreta an extra confessionem cognoscerent ejusmodi peccati* (i.e., those requiring public penance) (lib. i. c. 10). If no public penance was required private confession would remain private.¹

The exact relation between publicity and privacy cannot be traced. As Rausch says: *Die Geschichte der geheimen Beichte ist eine der dunkelsten der Dogmengeschichte*. Naturally the public penance is that which has gained for itself a conspicuous record. Rottermann, who is a great student of St. Augustine, says negatively that "in his genuine works private confession of the lesser mortal sins is never mentioned" (*Historisches Jahrbuch*, 1878). Yet we know that as a fact less grave sins were sometimes atoned for by public penance, no doubt less severe. Not capital sins only were submitted to the Keys. St. Cyprian says *graviora et leviora* (Ep. 25, 7); Innocent I says *graviora et leviora* (compare Morinus, ii. 5). Origen's distinctions are instructive, in *Homily on Leviticus* (Migne, tom. 12, col. 56). Petavius also thinks that in St. Augustine's time his whole writings testify that public penance had become limited to public crimes. He tells the catechumens that those whom they see doing penance are very grievous sinners (De Symbola, n. 7; Migne, tom. 40, col. 363). *Res confitendae sunt secretius quae secretius committantur* (Serm. 83, 7, 10). Even of public sinners he says that many could not be brought to do their duty of penance; if indeed the disputed Sermo 351, n. 10, be assigned to St. Augustine. St. Ambrose says that the sinner doing his merited penance was often a person who had not incurred it (De Poenit. lib. ii.

¹ On the relation of Public Penance to the Sacramental Seal of Silence see Suarez (Disp. 38, sect. 6). Many instances occur of penance done for sins less than the capital. Venial sin is left obscure. St. Basil treats, as at least comparatively venial sins, some which we should carefully distinguish into venial and mortal, according to their actual conditions in concrete cases: we should not in general ascribe as light offences anger, avarice, drunkenness (De Judic. Dei, c. 7). A similar list is given differentially as *minuta peccata* by Caesarius of Arles, printed among the sermons of St. Augustine (Serm. 257, n. 2); they are called inevitable, which in the case of many is a loose expression (Migne, tom. 39, col. 2220).

c. 10). All the same St. Augustine holds that the law of God prescribes such penance (Eucharist 82, Ep. 132, n. 2) and the power to absolve reaches to all sins; to say otherwise would assail the power of the Keys in the Church.

The other writings of Tertullian do not shed much light on the contrasted treatises *De Poenitentia* and *De Pudicitia*. Some general recognition of pardon for sins is given in *Apol.* c. 39; *De Patientia*, c. 12; *De Praescriptione*, c. 30. What is said of the Petrine power through the Keys in *De Scrip.* c. 10, is vague. As regards one of his supporters against Callistus, the intemperate narrative of the angry and schismatic Hippolytus is unconvincing. Tertullian had three times charged this Pope with inconsistency in remitting unchastity, while retaining apostasy and murder; but, if we take the fullness of the words used by Hippolytus, all sins were forgiven by Callistus, and by him "first" (πρώτος) (*Philosophumena*, lib. ix. c. 12). Martyrdom atoned for his past excesses; so that of Hippolytus Pope Damasus could record, that though "according to report he had remained all along in the schism of Novatian till the time of his martyrdom, yet when he was on his way to the Kingdom of Saints, and people asked him to what fount they should have recourse, he replied that the Catholic faith was what they must follow. By the confession of his faith he won the Saint's crown of martyrdom. Damasus gives the report as he heard it; Christ tests the facts."

Origen is known to have written some spiritualistic passages which seem to lend countenance to Tertullian's Montanism, but often he gives the sacerdotal view of absolution, and so leaves an ambiguity not uncommon to his way of varying his positions unaccountably.

CHAPTER VIII

PASSIONTIDE

- I. The case of suffering inflicted on the just man, and how it should be resented.
- II. The special case of Jesus in His Passion.
- III. Where such resentment can best be applied and made effective.
- IV. Christ's mission not one of indiscriminating mercy.
- V. The fullness of redemption extended in the direction of the "Integrity" which was part of the "Original Justice" in our first parents.

IT would be a mistake to regard Lent so much as a preparation for Easter as to forget that it is also for Good Friday. If there were no Resurrection of the Dead, Crucifixion Day would be worthy of all the observances that precede its anniversary. Before the recent change in the Calendar, each Friday of Lent, by commemorating incidents in the Passion, prepared for the great Friday that we designate as Good. The whole season is a sort of Passiontide, celebrating that which is most worthy of grateful remembrance, not only at all times in general, but in particular during six weeks of fuller observance.

Sermons on the Passion usefully take two different lines of treatment—simplicity and labored appeal to feeling. The first is the method of the Gospels, which very calmly and shortly tell the events, or even omit an important fact from one or other of the four narratives, as appears from comparison of the accounts. Certainly the mere facts speak for themselves to understanding

hearts with immense force. The simple presentation does not here mean what we call "taking it easy." A Passion sermon of the style mentioned calls for some of the virtue which has to be demanded for a litany tune that has to be short and frequently repeated. A critic has asked that the music so intended should be "one of concise, energetic simplicity, of pathetic earnestness in supplication, sobered by a profound reverence."

At times, however, more good is done by the highly wrought discourse on a rhetorical principle which is good in its place, namely, that if the speaker wishes his audience to feel he must not speak with suppressed emotion but must show that he also is deeply stirred. This can be done without bringing in the idea of the tragedian's presentation after any inappropriate fashion. Tragedy is said to require that the sufferer should in some way either to be blamed, or to be corrected for mere mistakes: now Christ was wholly without error, culpable or inculpable.¹ So far as tragedy works good in the soul by "pity and terror" these two emotions may judiciously be worked upon by a preacher. The speaker, those spoken to, and the circumstances, have to be considered in settling what kind the sermon is to be on the several occasions. For more cultivated audiences Newman's *Anglican Sermons*, which were in conformity with the ideal proposed by Jacob Sturm for the evangelical Protestants in Germany and accepted by decorous Anglicanism, has a suitability: its aim is declared to be *sapiens et eloquens pietas*. The

¹ According to Isaias the Christ was the *Servus justus* (xiii. 2, 9). He defied any one to convict Him of sin (John xviii. 46). The Roman Governor and the Roman Centurion acknowledged His justice (Luke xxiii. 14, 47). Christ was in God's words "My Just One," who was to be sent on a Mission of Justification for mankind (Isaias liii. 11).

piety is always necessary in a sermon, but not always *sapientia* or *eloquentia* in the educationalistic sense of the terms.

I

More than four hundred years before the birth of Christ, and in no prophetic reference to Him, words were written about the end which a perfectly just man in this unjust world would meet.¹ It is said that he would be scourged, racked, and finally crucified. Those who do not know the character of the speaker in the dialogue are apt to think that he is a man of high perception in moral matters: but as a fact he is described as "the natural man" of Hobbes' pre-social savagery: his contention is that it is best to do injustice and never to suffer for it: but that this best has under force of circumstance to be compromised by an inferior conduct which offers the only good really attainable. The interlocutor, reversing a common maxim, holds that in this world the ideal man of justice so far from finding that his honesty is the best policy will experience it to be the worst. The Passion of Our Lord would have been regarded by such a sophist as the practical proof of his philosophy on the nature of mankind.

When J. S. Mill tried with an effort to say just exactly what justice was, not as the generic virtue but in its specific excellence, one mark of it he gave was that it should treat violation of its requirements with a resentment which is quite a discriminative feeling not raised by other offences. The absence of all resentment at wrong done is regarded by Aristotle as a bad extreme, for which no proper name has been invented. Bishop Buller in one of his sermons insists on the need of not being so sympathetic as to have no antipathies

¹ Plato, Republic, ii, 361, 362.

to what is evil. The Vulgate version of Psalm iv. 5, fits the case, and is often quoted on its behalf: "Be angry and sin not"; but greater fidelity to the original text seems to require: "Tremble [or stand in awe] and do not sin." An uncultured resentment at the crucifixion of Christ was in the mind of the newly converted Clovis, to whom the history had been told: he expressed his wish that he had been present with his Franks to defend the injured Majesty. The due attitude of a really provoked resentment is not easy to take up, the natural passion tends too much to delight in pain as the retaliation for pain. In its full form this is *ἐπιχειρεκακία* or the German *Schadenfreude*, delight in the evil that has befallen the guilty, as it renders them deservedly wretched. The problem how to hate the evil done but not the evil-doer is not an easy one — not easy even to solve in words, inasmuch as it seems that if the person be wholly left out, the indignation, resentment, antipathy would be for the abstract malice.¹ If we compare inner feeling with

¹ Justice is a virtue about which we must be cautious. Some turbulent characters have had a passion for it, in part genuine, and in large part perverted by false principles. Such were Godwin, Shelley, and Voltaire. Moreover, even good persons often have their justice tarnished by a defect which spoils, for instance, their kindness. Rarely is a man perfectly kind, rejoicing to benefit others for love of beneficence, irrespective of self-seeking. Offenders of the more serious sort spoil their offers of service by exactions that make it more easy to decline than to accept their proposals. Less in degree of defect are those who do somewhat similarly but in much smaller measure. Often they have a number of requirements, in part those of a not wholly helpful convention or etiquette, and in part of their own devising. They fancy it part of the virtue to be thus urgent, and they make the case worse by gossiping and so inducing others to confirm their little animosities or punctilios. A thoroughly good heart will not only forego needless, trivial exactions, but even waive defensible requirements, rather than lose the better things — better for their neighbor and better for themselves.

its outer expression we have at hand the saying: *Licet semperque licebit parcere personis, dicere de vitiis*. Mere light of nature would not go as far as the Christian law of forgiveness for injuries. To some minds, for instance the mind of Huxley, whom Mivart somewhat approved, it seemed the honest course to love friends and hate enemies: that is, to give to each according to his deserts, with a power of making awards like to that of God, who, without respect of persons condemns the wrongdoer to bear an equivalent penalty (Col. iii. 25; Rom. ii. 6). Neither in right to avenge, nor in judgment how to act, can the creature equalize himself with his Creator. Long-suffering mercy is God's attribute which qualifies even unfailing justice: "The Lord is long suffering and very merciful, forgiving sin, yet not sparing iniquity" (Num. xiv. 18; Exod. xxxiv. 6, 7). "The Lord is merciful and graciously slow to anger and abundant in mercy" (Ps. cii. 8; cxliv. 8). In regard to pagan insight into man's position as an avenger of his own wrongs, Plato denied the principle of retaliation, saying that it could not be good to wish evil to any one. At the same time he thought retaliation so urgent that the culprit should desire his own punishment (Repub. 613, Laws 862). Christians are wont to regard the text "Vengeance is mine and I will repay" (Deut. xxxii. 35; Rom. xii. 19; Heb. x. 30) as denying to man, at least as a private individual, all right to take into his own hand the justice which is strictly retributive for evil done, apart from prevention or correction, — an aim admittedly within human endeavor.¹

¹ Aristotle found no name for a golden mean between vengeance and too great callousness to injury. Christian virtue here goes beyond natural law, and much beyond utilitarian logic in its meekness. Marcus Aurelius, who lived in Christian times, said that it was proper for man to love those who injured him — *ἰδιῶν ἀνθρώπου φιλεῖν καὶ τοὺς πταλόντας*.

II

A consideration of Christ as a victim to injustice may be grounded on the text "Christ died once for our sins, the just for the unjust" (1 Pet. iii. 18). An error to be put out of the mind is that Christ was strictly "punished" by the Father — that in a sort of mechanical or misguided human way a certain amount of penalty had to be inflicted, and Christ suffered what others would have had to bear, if He who was without offence had not offered himself as substitute just for the penalty. This is non-moral *satispassio*, whereas what was needed was moral satisfaction. Those who fancy *satispassio* to be the Catholic doctrine, not surprisingly object to it as an uncivilized conception. To the essential concept of reparation pain was not necessary: the compensatory honor paid by the reverential obedience was enough to repair the dishonor of the refusal to obey. Such subordination of Christ to a superior was not possible on the part of the divine will: but it was in His human will; and if it be objected that the human had a divine dignity because of the One Person in the Incarnate Word, we may answer that the statement of that fact is as much explanation as we need to qualify the phrase that He was *servus Dei factus obediens usque ad mortem*. Often to declare the facts of the case is all the explanation needed or possible. The subtle disputes about the *servus Dei* lead us no deeper into the mystery and may degenerate into most undesirable bickerings.

The injustices in detail done to Christ during His Passion may be grouped under a few headings. His apprehension by the Jewish police, aided by Roman protection, was done by a fraudulent piece of bribery under very disgraceful circumstances, and the act had

no warrant in the conduct of the Person apprehended. English Law, trying to be just, protects a man even in the first stage, deprivation of his liberty by arrest for trial: illegal seizure then is a punishable assault. The Jews started at the first point by a disgraceful act of bribery, and by a misuse of their own police which Rome allowed them to have. Several times before they had sought tumultuously to lay hands on Jesus, but they failed because "His hour had not come." The ideal which Cicero in common with right-feeling humanity at large had proclaimed was set at naught by them: "If men could attain the vision of the very Justice itself in its all-round absolute perfection, how greatly filled they would be with delight, contemplating its excellence" (*De Finibus*, v. cap. 24, n. 69). The trials before the Sanhedrim and then before Pilate were crying examples of unjust procedure, with some hypocritical show of respect for law. Begging the question, the Jews in their own court argued that Christ being a mere man was guilty of blasphemy in claiming to be God. That plea would be ineffectual before Pilate: so with him they contended that Christ was seditious and sought to supplant Caesar. False witnesses were used for the fabrication of materials, while real facts were distorted into an incriminating sense. The little care for real justice was seen in the preference for the open criminal Barabbas: also in those perfectly iniquitous adjuncts to a legal trial, mockeries, bodily outrages, and clamor in court to force the decision of the judge against his better knowledge clearly avowed. Such intimidation in an English court would upset the decision of any tribunal. Scourging, a disgraceful penalty for slaves, from which the dignity of Roman citizenship protected even a culprit, was authorized by Pilate in the very disgraceful

words, "He is innocent, so I will chastise Him and let Him go." Imagine a scourging, which in these days public opinion hardly allows against the most flagrant criminals, being awarded only to satisfy the cruelty of a rabid crowd, and to stave off a worse injustice. The crowning with thorns that followed was not even part of the unjust sentence; it was license permitted to a rabble left to its own devilish will in the matter of cruelty. Pilate "gave Christ up to their will," says St. Luke (xxiii. 25), who omits special mention of the scourging and crowning. This is one evidence that the Evangelists do not seek to give a full account of events. St. Luke speaks here compendiously of the will to torture which Pilate in his fear allowed to have its way in the people. If the carrying of the cross was a usual incident in crucifixion, it was a most unusual and most cruel incident that such a weight should be imposed upon one rendered so unfit for the task as Christ was by His previously endured sufferings and exhaustions. In itself, too, the adjunct is inhuman. English law would not now make a man about to be hanged for murder parade his rope through the streets for greater ignominy. The execution is performed without aggravation, and in our days it is private because publicity was found to be brutalizing to the populace as well as needlessly painful to the culprit, on whom the law does not want to inflict pain as retaliatory or vindictive. Not crucifixion but stoning was the legal death sentence of the Jews: and stoning was what the people turbulently had tried to inflict on Christ more than once but unsuccessfully. They gladly accepted the Roman form of crucifixion which they intensified in bitterness by jeers of the lowest sort. Glorious as was the crucifixion in other respects, — a real exaltation for Christ, to draw all men to Himself — on the

part of the Jews it was the direst ignominy they could devise. It was their culminating injustice against Him whom the centurion proclaimed "a truly just man." The depth of injustice implied in calling this very Son of Justice a liar because of His constant claim to Divinity cannot be fathomed.

III

Here we draw ourselves up and reflect that we waste time if we simply turn all our indignation against the Jews. That is a shape of "holy indignation" which may have in it no holiness. Our best directed indignation is against ourselves, for having by sin taken part in the crucifixion of Christ, according to what is, at least in an amplified sense of Hebrews vi. 6, "crucifying to ourselves Christ." All grave sins are grave injustices to our Redeemer, especially in persons pledged by the military oath of Sacramental Baptism to be His faithful soldiers for ever. If we have neglected our Christian duty to "hunger and thirst after justice" so far as to have done Christ serious injury, a good reparation is willingness to enter into that other Beatitude of "suffering persecution for justice' sake" while trying to do justice to others, never for personal or party animosities failing to give everyone his due or inflicting on any one undue evil.

A sin crying to heaven for vengeance is to defraud workmen of their wages.¹ What is the vengeance due

¹ The four sins calling down vengeance from heaven were gradually catalogued and rest on no absolutely necessitating foundation. They have been put into a rhyming couplet:

*Clamitat ad coelum vox sanguinis et Sodomorum,
Vox oppressorum, merces detenta laborum.*

The Old Testament strongly denounces all these crimes: as regards specially the last the texts are less explicit, but injustice

to us if we defraud our Saviour Christ of His hard-earned wages for the toil whereby He merited to have all souls as His own against an enemy, who could steal them away? If in the tossed boat when our Lord slept in apparent indifference, the alarmed disciples could cry, "Master, doth it not concern Thee that we perish?" (Mark iv. 38; Matth. viii. 25; Luke viii. 24) cannot Christ more truly upbraid us for making little of Him at His crucifixion? He seems to say: does it not concern you that I perish? Do you take my death with indifference? In a way which was not that of my Father, when I said, "why have you abandoned me?" (Matth. xxvii. 46). "Do you also want to leave me?" (John vi. 68) because I seem to you abandonable? "Blessed are you if you are not scandalized in me" (Matth. xi. 6), fleeing from me as timid sheep who see their shepherd stricken (Matth. xxvi. 31; Zach. xiii. 7). In an extreme case it is possible for a Christian so to put himself under the influence of the world as to shrink in shame from acknowledging the cross of Christ: but the more common sin is a sort of indifference, as if "it did not concern" the disciples.

A plea for deliberate unconcern is falsely taken up to-day in part from Spinoza, a man now as much overbelauded as once, perhaps, he was too much persecuted. The reaction is common to paint white and to gild what before was blackened beyond measure. It is Spinoza's principle, that pain being evil should never be purposely sought—not even in deliberate sorrow for sin, or compassion for Christ's Passion. This last endurance also would come under the condemnation of freely courted suffering.

comes under the general oppression of the poor and weak, which is so often condemned; e.g., *Isaias* x. 1-2; *Matth.* xxiii. 14; *Mark* xii. 40, and many verses in the *Psalms*.

A further reason for the disregard shown to Christ's sufferings is disbelief in the fact and in the nature of our redemption by His blood, the fundamental doctrine so clearly set forth in the New Testament, and in a *catena* of clear passages which may link together the short records of teaching that have come down to us from the very earliest Fathers of the Church,—St. Clement Pope, St. Ignatius of Antioch, The Shepherd of Hermas,—the Epistle of Barnabas, the Epistle to Diognetus, the Dialogue of St. Justin with Trypho.

Accordingly we find men teaching that Christ can reasonably ask us only to amend our lives and to enjoy the fruit that He has purchased for us.¹ He cannot wish us to enter by sympathetic grief into His griefs, which are all over and ought not to be renewed even in our memory. As early as the twelfth century we find this claim to reap the benefits of Christ's redemption while rejecting the devotion to His Passion. So taught and acted the Petrobrusians, or followers of Peter de Bruys, who fanatically burned the crosses which he could seize upon, thereby so infuriating the people that in the end they cast him into the flames. Our course in the matter is very clear. As if incited by opposition we cling to the doctrine of a never-ending compassion in this life, which is made further fruitful by acts of co-operation with Christ in the salvation of our souls and of others. This co-operation is one more thing that has been falsified in its idea, as though God lacked omnipotence to control His wicked world, and necessitously begged men to help Him in His distress and ineffective endeavors. In no such disrespectful spirit do we offer ourselves as fellow workers

¹ Huxley warned our softer generation that it could not succeed by setting as the object of life "escape from pain and sorrow."

with Christ for the application of His redemptive blood. Not thus violently do we seek to solve the mystery of iniquity: we leave it a mystery to be explained to us hereafter, rather than try to get rid of it now by an assumption injurious to the greatness of God, and in part coming under Christ's protest, "Just Father, the world hath not known Thee" (John xvii. 25).

IV

In upholding the mercy of our redemption we must observe that the very painfulness of its working out which, though not a sign that God was angry with Christ and literally punished Him for the crimes of others,¹ yet does show that indiscriminate mercy, with no reserve of penalty for the obstinate sinners, is not what is to be expected. We are wrong if we suppose that a good God is benevolence unqualified. Reason proves no such conclusion, and no favor is shown it by Revelation, Old or New. It is a doctrine invented by guilty man to suit his narrow rationalism, or to escape the terrors of his own conscience, or to soothe those which disturb the guilty breasts of others. Jerusalem is the type of retribution, falling heavily at last, after long delay and after several punishments grave but not finally catastrophic. Her deliverance from Babylon — a passing contrast between the two cities — was promised and performed. The words of comfort came to her in time of distress from Isaias especially and Jeremias, but in the end the utter ruin pronounced on the

¹ Innumerable texts of Scripture forbid us to interpret extravagantly the words that Christ was made as "a curse" (Gal. iii. 13) and "a sin" (2 Cor. v. 21), having "laid upon Him the iniquity of us all" (Isa. liii. 6. Compare 1 Pet. ii. 24).

pagan city of Babylon was accomplished also for the "Holy City," which had completely desecrated itself and ignored the days of its visitation: "I will tread on them in my anger and trample on them in my indignation: their blood shall be sprinkled on my garments" (Isa. lxiii). These ideas occur also in the imprecatory psalms which we cannot fully interpret. But this about them we know, that if they are put into the mouth of God to signify precisely His pure will to render unto unrepentant iniquity of the gravest and most persistent character its due retribution, the awfully threatening words, translated from earthly symbols into their divine realities, are not excessive as curses upon sin. Some of their stronger expressions occur in Psalms, which during Passiontide are applied to the suffering Messiah, a picture which the Jews largely ignore. The contrast is marked. On the one side stands the Injured Innocent, for example in the much emphasized Psalm xxi: "My God, my God, why hast Thou forsaken me," Thy Suffering Servant, (compare Psalms xxxix, lxix, lxxxvii; Isa. lii, liii,) leaving me to become "a worm and no man," an object of scorn and laughter to a ribald people, who rage like wild beasts at me and my pierced hands and feet, and strip off my garments for their spoils. On the other side stands the retribution for such iniquity when its short triumph has passed. Not only Judas but the people at large (Psalm liv) had been treated as companions or equals by Christ, sharing with Him the same good table and joined together in the house of God: and now the punishment for grossest infidelities to the trust reposed in them is that "death shall seize upon them," and they shall go down quick into Sheol, the dwelling of wickedness, "the pit of destruction." Further curses are declared in Psalm cviii: Let the wicked man come

forth from judgment condemned; let his very prayer for mercy be taken as an offence: let his days of life be shortened and let his wife be made a widow and his children orphans, — the children not of his body but of his wicked ways which have brought forth a progeny of evil imitators: let the goods which he has gathered covetously around him be the spoil of strangers and usurers, while friends desert him and turn into enemies. Men like these “loved a curse and it has fallen upon them: they disdained a blessing and it has been removed far from them.” A curse clings to them as a garment or Nessus-shirt, and penetrates to their very bones. So the typical meaning of curses upon the enemies of Israel and Israel’s king, however difficult in their primary, direct application, becomes intelligible in their secondary and most important sense, as is ever the case in the relation of the Old Dispensation to the New. What is less pure in the earlier form becomes in the later quite purified. God must finally avenge unretracted, unrepaid injuries: He cannot be a weak foolish father saying of scapegrace sons, “Well, well, boys will be boys, and there is no help for it.” We are not moved by the warning that the “modern mind” will not accept the old idea of an avenging God: for that mind hardly believes that there is a God, while it does believe that the convenience of mankind is supreme over all, and in particular over the notion of an ideally perfect and inviolate holiness, which, having a corresponding repugnance to unholiness, cannot brook uncanceled wickedness. The Catholic doctrine of retribution for sin lies quite outside the plane which is the level of the “modern mind” as it is expressed by assailants of the Christian tradition concerning sin and its retribution.

V

One point in the restoration wrought for fallen man by the Passion of Christ remains to be cleared up more thoroughly. On the side of its perfection it is declared to be a complete re-establishment, and even more than that, so as to make Adam's sin under a certain aspect the "necessary" and "happy" event which is proclaimed in the *Exultet* of Holy Saturday. The Council of Trent anathematizes him who dares to affirm that by baptism "not all that is really sin is removed," not "all that God hates," not all that comes under "damnation" (Sess. v. can. 5), yet in the same place it is taught that there is left for the Christian "to battle with" (*ad agonem*) "concupiscence, which the apostle sometimes calls sin, because it is the effect of sin and gives the inclination to sin." Mary's Immaculate Conception, which essentially was Conception in the state of sanctifying grace, was completed by the absence of that evil propensity which the Council calls *fomes*, or "touchwood" to light up the flame of sin in the will that does not resist. "Original justice" in our first parents also was without this *fomes*, and the immunity constituted its "integrity," the addition which gives it consummate excellence. However, nature by itself has no right to such a freedom from temptation whereby the bodily passions are never allowed to be the first to create a great disturbance in the rational department before the deliberation of the intellect and free resolve of the will can come into play. There is often an approximation to this happy condition in those persons who have by birth a well-balanced organism, and by formed habits of virtue have rendered themselves for the most part unmolested by strong involuntary movements towards the indulgence of any

sensuous appetite that is inordinate. They enjoy some of the bodily constitution which was in Christ under His temptations, in which Milton makes Satan reject as useless the advice of Beelzebub to try a gross solicitation: Satan refused, saying that foulness would offer no attraction which would act on such a subject. He preferred attack through the blameless appetite for bread under gnawing sense of hunger after a long fast. Now the pagan philosophers had some idea of the *fomes peccati*, the touchwood or tinder easily roused into conflagration and easily starting a fire in the rational part of man, which is not directly so ready to take flame.

There was in the schools of Greece no exact philosophy on the subject, but a rough outline of a scheme may be gathered. According to it the soul of man was not single or simple: at least three parts were distinguishable, or even two different souls, one immortal and spiritual, the other mortal and animal. The first part or soul was the ruling power: it dwelt in the head or the brain; the second was at least divisible into a nobler part seated in the breast or the heart, and another part, relatively ignoble, seated specially in the liver, where imaginations were formed, and more generally in the abdominal viscera. The diaphragm or midriff which separates the superior from the inferior organs within the trunk of a man's body was called the *φρήν*, and this by synecdoche was made to stand for both divisions, which it separated as their diaphragm. Plato, while he would educate the body through the rational soul, also allowed the force for good or evil of the body on the soul. Hence he considered the sound body as a condition of the sound mind, and in its widest sense from the *φρήν* he named total sanity of constitution *Sophrosyne*, the soundness of the *φρήν*.

representing that of all the viscera on which sensitive appetite so much depended. If the Greeks had been like the Romans in personifying and deifying virtues, Sophrosyne with them would have been a very great goddess. What her characteristics would have been is discussed in the Dialogue *Charmides*, in which a youth, supposed to possess the virtue, is driven to form sundry descriptions of its nature. In successive attempts at definition Sophrosyne is called self-knowledge¹ under the Socratic idea that knowledge is virtue and carries with it self-government according to reason. Also it is named orderliness, seemliness, modesty, or, as Cicero translates the term, *moderatio, modestia* (Tuscl. iii. 8). In these ways Sophrosyne, as Plato observed, comes very near to the idea of justice which he, in the individual man, conceives to mean that each human faculty does exactly its own work, without interfering with other faculties, and is exactly obedient to the will and intelligence which over all is their lord. Any one ought to see that this sketch is no idle bit of affectation which aims at a show of learning. It is a genuine source of most valuable information. It tells us that if our organization is good, then, on condition that its native dispositions are not abused but well utilized to form habits of all-round temperance, we may approximate to the gift of "integrity" which baptism does not confer, and still less does that native goodness of man which was proclaimed by some French revolutionaries. Many persons by God's grace and their faithful co-operation with it secure for themselves a large immunity from all the

¹ The Socrates of Xenophon's *Memorabilia*, iii. 9, reduces *σωφροσύνη* to another cardinal virtue, namely, to Prudence, an identification which appears more fully in Aristotle's name for the virtue *φρόνησις* than in Plato's *σοφία*. See *Republic* i. 30 *ut infra*.

concupiscence of the flesh, a freedom which needs constant pains for its retention. On the other side there are persons, equal in desert, who by bodily constitution and adverse circumstances have been unable to acquire the ease and certainty which Aristotle declares to belong to every perfect habit of virtue. Their merit will be greater if they contend bravely and perpetually against the enemy that baptism has left them precisely *ad agonem*.¹

What noble souls there are working out their salvation in a sort of constant strain against evil! These nevertheless admit the rightness of such as have been able to escape the struggle by using their opportunity to attain the ease of "integrity," about which Plato's idea is expressed in the *Republic*, 430. "Sophrosyne is a kind of order and mastery over certain pleasures and desires—a self-mastery." By Sophrosyne "the two appetites that are governed, the epithumic and the thumic, agree with that which governs in regarding the rational principle of rightful sovereign" (442). If we want to understand this good condition by its contrary we may take Luther's case as instructive. So far as his father's constitution was heritable it made for roughness and violence; his cruel upbringing at home was intensified by his schooling in the way

¹ *Ad agonem*, says St. Cyprian, *armari et praeparari nos beatus Apostolus docet*; and up and down his epistles he urges training to meet the martyrs' conflict, a need so universal for the Christians of his day. Even a school to teach preparation for confessorship was formed; and some of its treatises have come down to us in Origen's *Exhortation to Martyrdom*, Tertullian's *Address to the Martyrs*; in the anonymous author's *De Laude Martyrum*, and in the *Acts of the Martyrs*; to which last St. Ignatius of Antioch contributed the account of what was the spirit in which he made his long journey to the Roman Amphitheatre. To-day *concupiscentia in agonem relictæ* is the chief object of battle for many Christians, who must not shirk the struggle.

adverse to a healthy organization. His digestive system was one to perturb the mind by an obstruction over which he used to groan, naming it *Verstopfung*. His whole diathesis, bodily and mental, showed instability in feelings, thoughts, and desires. Here was some palliation of his rebelliousness.

By striving after the desirable integrity we shall furthermore be filling up what is lacking of the fruits of Christ's sufferings as regards the healing of our souls in baptism. For the Sacrament, while remitting every stain of real sin, leaves concupiscence *in agonem*. It is ours to complete the regeneration by trying to root out concupiscence. Surely that effort may well be brought under St. Paul's idea of "filling up what is lacking of the passion of Christ" (Col. i. 24). No fear of materialism in this idea of "integrity" need be felt from making, as we are doing, a Christian form of the pagan Sophrosyne, which meant soundness of viscera, a comprehensive term including the heart. We retain something of this physiological idea in the devotion to the Sacred Heart. A possible but very improbable decision to establish a cult of the Sacred Brain may come from a need to counteract the exaggeration of those who profess to be all heart and little or no head in a religion of emotion without a dogmatic formula. Devotion to the Sacred Brain would sound curiously but it would rest on the same basis as that to the Sacred Heart.

One disappointment may lurk in store for those aiming at the successful cultivation of Sophrosyne: old age may undo the work and render the infirm person subject to impulses the strength and the insubordination of which he never experienced throughout his previous life in sound health. Peevishness of temper is a frequent example. Renan gave warning that if in

his last hours he should return to the belief of his youth, that must be taken as the act, not of the true Renan, but of Renan stricken down by disease of body. We may give an opposite sort of warning: that if in old age we show lack of self-government, this must be pardoned as not the exhibition of our responsible selves. Infirmities of age may be foreseen and resolved against: but not always can these purposes afterwards be carried out under ruined conditions. Yet God will not count as sin the involuntary humiliations of a nature corruptible in its lower parts and thus crippling the higher. We have a consoling instance in St. Alphonsus Liguori. At the close of his life he underwent about a year and a half of bitter trial in fear for his salvation. He felt as if his faculties were about to fail and his self-control by use of his reason were slipping away. He survived the disease and his end was serene, as befitted a long career spent so holily. But he had a purgatory that might have sufficed to punish a less innocent soul during the months in which he was allowed to suffer from bodily decay distressing the mind, and in part so upsetting the accurately regulated conduct that his attendants complained of his ways.

But at no age can we pardon the wilful abuses that weaken or destroy *Sophrosyne*. One example is the over-cultivation of the sensibilities by some artists. Greek instructors meant more by music than we do, but limiting the term to our usage Plato was strong against soft demoralizing styles and in favor of hardy moralizing tones. The like may be urged for literary studies. Temperance in study St. Thomas calls *studiositas*; and he regards the virtue chiefly, not on its impelling side to overcome idleness by application, but on its restraining side as a check on bad curiosity, or upon

overstrain after any object. Many students are wrecks because they have lacked temperance. In all departments, so far as dire necessity does not drive us to an unhealthy effort or relaxation, we should by Sophrosyne seek the condition of "integrity" through the power of Christ's Passion to redeem us wholly, if only we supply to it "what is lacking."

It will throw further light upon the way in which baptismal innocence fails of some perfections found in original innocence if we consider another comparison of inferiority made between the former and the innocence conferred on baptized persons who are absolved after their post-baptismal falls. Baptism (Heb. vi. 4) can never be repeated in all its effects, though in substance it is the same *levarcum regenerationis* with subsequent penance which remits every kind of sin (St. August. De agone Christi, cap. 31; sermo. 71, cap. 4, n. 7). The only ideal was to keep intact the first regeneration (Hermas, Mand. iv. 3; Simil. viii. 6; ix. 16; Vis. iii. 3; Justin. Dial. 44, Clement Alex. Strom. ii. 13; Epiphan. Haeres. 59, n. 2; Origen in Lev. Hom. ii. n. 4. Compare Tractatus Origenis: *post baptismum tota vita nostra sine opere malo usque ad finem producitur*). Still from the first it was clear that in the Church many members fell into sin, and into very grave sin: Christians were not exhaustively described by their title "the elect," "the saints," "the sons and heirs of God," "the children of light" who had left behind the "darkness" (Eph. v. 8), "a chosen generation, a royal priesthood, a holy nation, a peculiar people, called out of darkness to show the light" (1 Pet. ii. 9). It is quite a bad reading of history when Harnack represents the conduct of Pope Callistus in absolving foul sins as a surprise, an abandonment of a long cherished fiction of holiness undefiled in the

Church, which was "without spot, or wrinkle, or any such thing" (Eph. v. 27). The Cathari or Purists of all ages have been the extravagant adherents of some unqualified texts of Scripture (John, I Ep. iii. 9, v. 8); they have resolutely shut their eyes to facts and to many passages in Scripture such as those that represent the Church as a net gathering in fish good and bad, a field in which weeds are sown by the side of good wheat, a supper room into which are gathered a promiscuous crowd from the waysides and the hedges, some of whom remain lame, halt, or blind. As the Church grew in numbers the quality deteriorated, especially when it became possible to live as Christians by profession and not suffer persecution. Therefore the assemblies became less pure and it became less possible for a Roman Governor to report to his Emperor, as Pliny did to Trajan: "On a fixed day they come together before sunrise to sing a hymn to Christ as God, and they bind themselves by sacramental oath to commit no crimes such as theft, robbery, adultery, violation of their word, or refusal to surrender a deposit when due" (lib. x. 95, 96. Compare Clement Rom. ad Corinth. n. 6; Justin. Apol. i. 14; Aristides, Apol. 15; Tertull. Apol. 32; Minutius Felix, Octav. Ep. ad Diagnet. 5).

CHAPTER IX

I. THE RESURRECTION IN GENERAL

- I. Ideas of a return to life after death in pagan rituals.
- II. The Jewish Pasch in the Springtide.
- III. The imagery in Osee of a seed bringing forth life after death.
- IV. The battle of life against death mentioned in the Mass for Easter Day.
- V. The glory of the resurrection of Christ in itself.
- VI. Its use as evidence in Christian Apologetics.

NOT only for love of truth in general but also in aid especially of Christian Apologetics, we should give to pagan religions whatever credit they may deserve. A Christian philosopher living about the third century, Hermas, was superficial in his treatment of Greek philosophers, using a title which declared his one-sided view. What he wrote he entitled a *Derision, Irrisio*, or *Διαστροφή*. Some of the Fathers have given predominantly only the unfavorable aspects, while others have spoken with a measure of favor and regarded some of the heathen writers as saved in the next world; but there is a vagueness in their terms because in early times Hell, Heaven, Purgatory, and Limbo were not clearly demarcated. One vast receptacle was supposed by several writers to contain different departments, the inmates of which awaited a final discrimination.¹

¹ St. Justin, Apol. i. 28; St. Cyprian, Ad Demet. 24; St. Ambrose, De Bono Mortis, 45-48; St. August. Enchir. 109; Serm. 277, n. 2; Ps. vi. 6.

Some sort of resurrection from death appears in very greatly diffused and confused stories about Osiris, Tammuz (mentioned in Ezech. viii. 14, and called Adonis in the translation of St. Jerome), Actaeon, and Dionysus Zagreus. Our easiest illustration is the story of Demeter in its least complicated outline, such as in germ is the ancient hymn to the goddess.

I

1. Sir G. Frazer has devoted two volumes of his *Golden Bough* mainly to the "Corn Spirits." The seed lies buried in the earth till spring makes it germinate; then it thrives till it is cut down by the reaper. This is an annual vicissitude in nature; it is typical of human death and of that victory over it which all men might desire and which some more or less divinized persons were supposed to have achieved. Doctor Farnell says that deities bearing the title of awakers from death were really not credited with more power than that of healing sicknesses. The corn deities were not mere nature-powers; they had personal attributes described as more or less godlike, but they fell far short of the Christian ideal proclaimed on Easter Sunday. Demeter, or Gemeter, the Mother-Earth, in her Latin name, Ceres, tells us at once of her divine protection over the cereals. Her daughter was stolen; during her anguished search for the lost child the crops could not grow; but they revived when Zeus forced Pluto to let the child revisit earth at the springtide. Yearly this symbol of winter followed by spring was celebrated. Corn is so intimately connected with human life that it offers a subject for religious thanksgiving, and an annual ritual symbolic in its form of expression.

II

If we interpret Jewish history from Abraham to Moses in the light of its origin from Mesopotamian connection, then we may suppose that the Jews had, in a purified form, a traditional feast for springtide, in which corn was offered to God. It is not given in Scripture as a cause of Cain's rejection that his oblations were fruits of the earth, while Abel's were lives of animals. There is only just mention of the difference. The exodus out of Egypt brought a new element into the festival and, along with the abstention from leaven in the bread, added the sacrifice of a lamb or, at least, a new significance to such a rite. The Pasch was "the passing over" whereby the door-posts marked with the blood of the lamb caused the houses to be unmolested by the destroying angel, while the homes of the Egyptians were visited with the death of the first-born son. Some faint similitude of the effect may be detected in the promise to the devotees of Demeter, to whom in the mysteries was intimated "the fair and joyful truth that death is not an evil but a blessing to the mortals who carried away higher life from the end of life."

In the nature-festivals, as they are called, their better purpose, which was not mere sensual merriment but thanksgiving and worship to God, cannot be despised; they should be adopted by us in the spirit of the Canticle *Benedicite* (Daniel iii), calling upon all creatures, in the heavens, on the earth, and in the waters, to praise God. Whatever is the value set on earthly goods in the Old Testament, at least all are referred to God as Giver, to be praised, thanked, and worshipped in His gifts. Grace before and after meals should be a help to cultivate this spirit. On Easter Sunday we

may well go back to types found in Judaism of oblations in corn, oil, and wine.

III

The prophet Osee well illustrates the idea of the apparently dying yet secretly germinating seed, of which Christ was to speak more fully in the words, "Unless the seed of corn falling into the ground die, it will abide in itself: but if it die, it will bring forth much fruit" (John xii. 24).¹ St. Paul repeats the imagery in I Cor. xv.

Osee starts his prophecy with very forcible symbolism explanatory of his office, and then he goes on to the figure of the seed in the earth and of blood shed upon the ground as a productive germ. The locality he chooses for his pictures is the plain of Esdraelon, and especially the part called Jezrael, which means "The Lord soweth." He works out this figure: the district is not only a fertile spot, but also a well-known place of battles in which blood was shed in atonement for past sins, and became the seed of future triumphs. In the battle of Megiddo the good king of Juda, Josaias, fell before the onslaught of Pharaoh Necho. Some refer to Megiddo the Apocalyptic battle of Armageddon, where Christ will defeat the kings banded against Him. In the fertile valley of Jezrael, which means "The Lord soweth," both the corn-seed and the blood-seed were planted. It was a place of death and of resurrection. The double image was in the mind of St. Ignatius of Antioch on his way to shed his blood—the martyr blood which was the seed of Chris-

¹ No real difficulty lies in the scientific aspect that the seed does not die. Asa Gray remarks quite incidentally that it seems to die.

tians; "I am the corn of Christ: I will be ground with the teeth of wild beasts in order to be a pure bread." Osee, speaking of the resuscitation of his down-trampled people, says, "Thou shalt know Jehovah and it will come to pass that I will hear: I will hear the heavens and they will hear the earth, and the earth shall respond with corn and wine and oil. They shall hear Jehovah. And I will sow seed for myself in that land" (ii. 20-24). With this passage are comparable those of Amos ix. 13 and of Joel iii. 18, where the restoration of moral order is typified by the physical order brought about when vegetation asks and receives rain from the heavens, which again have asked and received it from God. In the opposite case of a curse the angry heavens refuse their rain: "The heaven above thy head shall be as brass and the earth under thy feet shall be as iron" (Deut. xxviii).

Christ repeatedly made His parables turn on the fruitfulness of Mother Earth, not as if it were Demeter, a goddess, but as His own creation and the ground for moral similitudes. St. Paul said, "You are God's agriculture" (1 Cor. iii. 9). The figure is carried as far as the use of corn for making bread. "Purge out the old leaven of malice and iniquity: feast on the unleavened bread of sincerity and truth" (words read in the Epistle for Easter Day). Of course the highest development is in Christ, the true Paschal Lamb, and in the Eucharistic Bread: "He that eateth this bread shall have life, and I will raise him up in the last day" (John vi. 44-45).¹ In the teaching of such texts concerning the symbolic senses

¹ We do not find in Osee a direct reference to Christ's "three days in the tomb": three days are a conventional expression. "Jehovah will restore us. In two days he will give us back life and on the third day he will raise us up" (Osee vi. 2, 3).

of the corn-seed and the "corn spirit" we see that there is no unworthiness in the supposition that the introduction of the Mosaic Pasch came upon the Jews already in possession of a springtide festival in which corn was employed as a religious symbol. The Mosaic feature of the lamb added a blood-offering, or at least a new significance to a blood-offering. In connection with it we may again quote Osee. The prophet was commanded to give mystic names to his children who were portents. Of the first child it was proclaimed, "Call his name Jezrael, for I will punish the blood of Jezrael in the house of Jehu and I will put an end to the house of Israel in the plain of Jezrael" (i. 4-7). Jehu had been commissioned to do vengeance on Achab and Jezebel; the latter surviving for about ten years, her husband, who was killed at Ramoth-Gilead, perished in Jezrael, where she had murdered Naboth to take his vineyard. There also in his excess Jehu hung up the heads of the seventy descendants of the accursed Achab and Jezebel. His own house was in turn destroyed and finally his kingdom of Israel perished beyond restoration. The ten tribes contributed some remnants to the two tribes of Juda and Benjamin when they returned from captivity out of Babylon. In this sense it was written: "The children of Juda and the children of Israel shall be reunited: they shall put themselves under the same head and go up from the land of captivity, and great shall be the day of Jezrael," or "God soweth." Osee's mystic son Lo-Ruhama, "Not Loved," shall become Ruhama, "Loved," while his mystic brother Lo-Ammi, "Not my people," should become Ammi, "My people" (ii. 24). All this restoration of life after death comes about because of Jezrael, "The Lord soweth." "I will sow unto me in the earth" (ii. 23). The Christian resurrection

goes further, but we do not know the exact accomplishment of the prophecy in mundane history: "The pleroma, the full muster of the gentiles shall come in" and "all Israel shall be saved" (Romans xi. 23-31). Such a consummation, in whatever measure it is to be made, is due to the germinating power of the seed of God's word: "As the rain and the snow from heaven come down and return not thither but saturate the earth and make it to put forth its growths, so shall the word be that comes out from my mouth: it shall not return to me empty but shall do all that I will and shall prosper in the things for which I send it forth" (Isaias lv. 10).

IV

A prominent aspect in the triumph of Easter Sunday is that it is not merely glorious in itself but is also a victory over death. The seed had died to its old self; the blood had fallen into the earth from the Cross, shed in a great battle where victory had seemed to lie with the enemy. The Sequence in the Mass for Easter Day accentuates the struggle,—*"Life and death a wondrous battle fought," mors et vita duello conflixere mirando*. As a natural event death is an evil; and therefore it was no part of the scheme devised for the privileged paradise. It was not merely in its natural horror that Christ regarded it; He looked on it in connection with sin and as the work of Satan, "the adversary." It was also under this aspect that He contemplated it over the tomb of Lazarus. There He considered how by the enmity of Satan death entered into the world, in which God had created man's body incorruptible by special gift (Wisdom ii. 24). So in spite of the pleasing view that He was

about to resuscitate the lost brother of Mary and Martha, Christ "grieved" and purposely "roused Himself" to strong emotion (*ἐτάραξεν ἑαυτὸν*). In the human way it was as if He had excited in Himself the battle rage and raised the battle cry against the most impious of foes. His very purpose in taking mortal flesh and blood was "that through death He might destroy him that had the power of death, the devil" (Heb. ii. 14). Also in the garden of Gethsemane, one reason for His violent self-commotion, even unto the sweating of blood, was the foresight of another death-dealing blow from the hand of Satan by His own crucifixion. "Now is my soul troubled and what shall I say? Father, save me from this hour! But for this cause I came to this hour" (John xii. 27). His distress grew till He cried, "Father, why hast thou forsaken me?"—why delivered me into the murderous power of Satan? All this is consistent with the truth that the primary grief of Christ was not His own bodily death, even under the aspect of Satan's victory. Wishing to express the deep horror which He truly felt at all the works of satanic death-doing, Christ did not let shame check His outcries of distress. "In the days of His flesh He offered up prayers and supplications to Him that was able to save Him from death" (Heb. v. 7). By further boldness of expression Christ declared a holy anger at sin. "He looked about Him with anger (*μετ' ὀργῆς*), sympathetically grieving at the blindness of their hearts" (Mark iii. 5). After all this terrible conflict the dawn of Easter came to dispel the darkness, to undo the death; to establish light and life in a Kingdom of God forever.

V

We come now positively to the magnificence of the Resurrection in itself, as it is the glorification of Christ's body. No one is recorded to have seen the wonder take place. It may, or may not, be that Mary witnessed it, or that it was seen by those whose bones rose and appeared to many after the crucifixion (Matth. xxvi. 52). To human eyes as such the splendor would not have been perceptible, not because it would dazzle more blindingly than does the sun, but because it belongs to quite a higher order of beauty. It cannot be explained on the Stoic theory that matter is spiritualized by taking only its finest particles. It is not as a more refined music audible only to ears more sensitive than man can have, and consisting of minutest vibrations, inaudible to our grosser organ, which is deaf to combinations so extremely delicate. Our physical training gives no clue to the glorification of Christ's Body, though it boasts much on its own marvellous successes through improvements on the old methods of gymnastics, dancing, and diet. It conjoins rhythmic movements of limbs with musical accompaniments; it speaks grandly of its eutrophics, eurhythmics, and schematonics for developing a healthy body, graceful in every movement. The terms devised by pious writers to characterize the attributes of Christ's Body merely declare some known facts of His post-resurrection life. They are "agility, subtlety, splendor, impassibility." Our best way to elevate our conception is to say that the body is lifted up to the height of being, as far as possible, worthy of the divine personality of God's Son. It is full of beauty, full of intensest delights. Its glory is "the form of God" considered, not substantially, but acces-

sorily, in the divine adornment befitting the Son's created nature because of its divine Personality. It was the glory which He had the right to take from the first, yet refrained, self-emptyingly, from taking, until He had joined to His personal claim the title of merit. In the same way He won the glorification of His name, which had been dishonored by the vilest appellations, even that of a false pretender to divinity and therein a blasphemer (Phil. iii. 7-9). Our first joy on Easter Day is in that of Jesus Christ, whose bliss was further increased by the knowledge that His was the type of all other resurrections—those of His Mother and of all who save their souls. He holds out the prize to us to check the false gratification of the body by vanity and the degradation of it by base lusts.

VI

The apologetic value of the Resurrection must be studied in larger treatises devoted to that subject. Here it is argued that prophecy beforehand vouched for the truth and that eyewitnesses afterwards gave very ample testimony to the actual occurrence. The prophetic element, if we take the Resurrection in the whole Messianic setting, is so connectedly interwoven in Old Testament and New that no fraudulent manipulation of texts afterwards could have brought about such an extensive harmony. Some elements in the structure are explicit, others are less direct and come down even to that freer mode of interpretation which uses what is known as the *sensus accommodatus*. An extreme example of this last, which is unavailing for proof, would be the application made by a preacher to John Sobieski of the text, "There was a man sent by God whose name was John."

No Old Testament prediction directly promising Christ's Resurrection is so definite as are those uttered by Christ Himself, who repeatedly and most explicitly foretold His death and return to life (Matth. xv. 21; xvii. 22; xx. 17; Mark viii. 31; ix. 31; Luke ix. 22; xviii. 3). St. John (ii. 21) mentions Christ's prophecy contained in the interpretation of His saying, "Destroy this temple and I will rebuild it" — "He spoke of the temple of His body." And again "I lay down my life that I may take it up" (John x. 17).

The condition required for the apostolic mission was to have seen Christ risen; this was declared when Matthias was substituted for Judas (Acts i. 22); St. Paul, therefore, claimed for himself this qualification in that most convincing appeal which he made to the support of other vouchers who had the same credentials from the evidences of their own senses, many of whom were still alive. This was written about the year A.D. 57. The epistle is genuine beyond serious dispute.¹ Yet Christ foresaw how His provision for assured knowledge would be nullified, partly by error more excusable, and partly by frivolity, which marks all ages of the world, our own included. As a casual example how trifles arrest attention while serious things pass unmentioned, we may take a recent illustration of what is supposed to interest the public of the daily papers. One of these recently had to chronicle the death of a Master of Hounds. All that was said of the future life, which usually is quite ignored, was that perhaps the dead hunter may be looking down from the glorious sky and appreciating that what he had wished had come to pass, and that the sport he loved best on earth was still going on.

¹ St. Paul made some provision against forgers (1 Cor. xv. 21; Gal. vi. 11; Col. iv. 18; 2 Thess. ii. 2; iii. 17).

About the time of the Boer War a paper told of an English officer who, when dying, expressed wonder about what might come to him: he suggested that he might be employed in pegging out territory for Great Britain on some other planet.

All that is intended by these very casual examples is to call attention to the fact that the frivolity of men is one cause why the hopes of the Resurrection are not seriously examined and accepted. There are, of course, more intellectual causes, as there are also causes more positively immoral.

II. THE CONDITIONS FOR MERITING THE RESURRECTION IN CHRIST AND IN OURSELVES

- I. What Christ's Resurrection was to Him, and what it demands from us in the way of homage.
- II. What it demands in the way of restraint upon bodily appetites, which offer various details of discipline.
- III. The Conclusion.

I beseech you, by the mercy of God, that you present your bodies a living sacrifice holy, pleasing to God, your reasonable service [spiritual worship as opposed to mere material sacrifice], and be not conformed to this world (Rom. xii. 1, 2).

There is much in the history of St. Francis of Assisi which has won the admiration not only of Protestants but also of those who are not Christians at all; and an instance in point is the hymn written by the Saint which is known as his Canticle of Creatures. Therein he praises God for His gifts; for sun, moon, and stars; for water and fire; for the teeming earth; for men who are examples of courage and forgiveness under trials; and then — for what one might have not expected — he adds "Praised be God for our Sister, the death of the body, from which no one escapes." How it is that inevitable death, called by mankind "the

King of terrors," can be put alongside of the pleasant things of this world from which it is an eternal parting, and can be counted in common with them as matter of thanksgiving—this is the puzzle which the Feast of the Resurrection helps to explain.

I

For what precisely is the Resurrection of Christ? When the Son of God deigned to assume our nature, there was no perfection or adornment of it which He could not have claimed from the very outset, because of His personal dignity. He had a right to take, and He took, a most excellent, a most richly endowed Mother; nothing was left to be desired there. He had a right to take and, from the beginning, according to the opinion common among theologians, He took for His human soul the plenitude of grace and knowledge, as also the Beatific Vision. Furthermore He had a right to take from the beginning, but the notable point is that He did not take till Easter Sunday, a body impassible, immortal, and glorified. He took instead a body passible, mortal, and unglorified, till He had merited for it the elevation to the higher state by a laborious life and a martyr's death. It follows that one of the most directly pertinent lessons to be drawn from Easter Day is, that we must be content to fare as Jesus fared; that we who, failing the title of merit, have no other claim to fall back upon, and who could not even merit a title except through the gift of grace, must cheerfully submit to our condition and faithfully copy the noble example of our Saviour, who has told us that as He has done so likewise should we do. We must rejoice on this "day which the Lord has made" that we may be glad thereon; but our joy must be

sobered by the thought of the price at which constantly, all our lives through, on this day as on others, it is being purchased.

Thus one main lesson of the Feast is pointed out to us, but before we study it we have even a nobler duty to perform,—nobler because it pertains to the queen of virtues, whether they are exercised on earth or in heaven, namely, to the love of God above all things and for His own sake. Without thought of ourselves and our own advantage, in the spirit of the purest disinterestedness of which we are capable, we must offer to our risen Lord congratulations on His own account. Nor need we fear that our individual offering, because of its insignificant nature, when viewed apart, will be overlooked. The case is not the same as when, on a day of jubilee, we acclaim an earthly sovereign, without hope of personal recognition for ourselves, but with the expectation only of adding one of those indistinguishable elements which go to form an aggregate voice that is recognized as a “people’s praise.” Jesus Christ in His triumph has attention to bestow upon each of His worshippers, just as easily as upon all collectively. Consequently we each hail Him with the assurance of personal acknowledgment on this day of His glorification, telling Him how glad we are that at length, and as a crown of merit, He has received what from the moment of His Incarnation was due to Him on account of His rank as Second Person of the Blessed Trinity. This, of course, retained its unclouded glory even in the ignominy of death; and now the body which He takes up incorrupt from the tomb becomes in a certain sense worthy of Him; for though His Incarnation in any shape must always be reckoned a condescension on His part, yet, now that He has so condescended, the body

which He had left empty of its proper glory is adorned by an omnipotent power and therefore adorned fittingly for its position. How noble are its attributes no imagination of ours can represent; how intense is its bliss, our poor experience does not enable us to realize. For any very exalted happiness is beyond the possibilities of our weak senses, whose pleasures are soon exhausted, while the attempt greatly to diversify and intensify their joys defeats its own purposes and gives rise to positive discomfort. Still, we can be certain that the bliss of our Lord derived from His glorified body is a very high and deep and pure delight. He has indeed fulfilled His engagement, made in a seemingly hopeless moment, to rebuild more gloriously the temple which His enemies were bent on destroying; He has answered the taunt addressed to Him on the cross, though He magnanimously passed it by at the time! He has saved both Himself and others, proving thereby that He is what He said He was, the Son of God. Gazing then, to-day, with the eye of faith on the body of our Lord in its glory, we may refer directly to it, as hypostatically united with Word, those expressions which usually we refer straight to the Divinity, "We give Thee thanks for Thy great glory," "We praise Thee, we bless Thee, we adore Thee."

II

After having thus paid our unselfish homage to Christ, we turn to our own interests in Him and to the lesson taught us by His example, in the following out of which lies the best guarantee that our foregoing act of worship has been genuine. The lesson is to the effect that we so restrain and guide our bodily appetites as to deserve a share in the joys of His resurrec-

tion; or according to the words of the text, "Brethren, I beseech you by the mercy of God, that you present your bodies a living sacrifice, holy, pleasing to God."¹

1. Salvation is an affair, not of soul only, but of soul and body, just as is also damnation, according to that warning of our Lord, "Fear him that can destroy both body and soul in hell." Of the two it is to the body that the Resurrection most directly relates. We cannot take up the fiction of the Cynics, devised by them for the purpose of having an apparent superiority over inevitable ills of the flesh, that the body is not part of the man but something extrinsic and alien. For weal or for woe, it is eternally a part of our personality, never separated from us, except during the interval between death and the day of judgment. Neither can we adopt the Manichaean heresy that our material part is essentially, irredeemably bad; for, as St. Paul tells us, "everything of God is good" (1 Tim. iv. 4). Most certainly Christ was not well pleased with those sectaries who pretended to be consulting His dignity in denying to Him more than the appearances of the human body, or the temporary conjunction of a body not His own. Why, if we consult Scripture, it emphasizes rather the body than the soul of Christ, as if to assure us of the completeness of His humanity and of His likeness to ourselves, declaring that "the Word was made flesh" or was incarnate; calling the time of His mortal life "the days of his flesh"; narrating how His sacramental presence is left to us under the symbols of His Body and His Blood, not directly of His Soul. In the very place where St. Paul asserts that "flesh and blood cannot inherit the kingdom of God," he is maintaining that by the power of the Resurrection flesh and blood can inherit

¹ Compare 1 Cor. vi. 15 *seqq.*; 2 Cor. iv. 10-20; v. 1-11.

that kingdom, because "death is swallowed up in victory" (1 Cor. xv. 50 *seqq.*).

Salvation, therefore, as affected by the body and as affecting it, is the subject that invites our special attention at present; we are moved to consider not directly the spiritual virtues and vices, but good and evil as they appear in bodily actions. Nor is it beneath the dignity of this highest festival to fix our thoughts on the governance of that part of our nature which is its inferior component, but which is destined to a resurrection after the likeness of the transformation which we are now commemorating. Salvation of the body is indissolubly one with the salvation of the soul, and many souls perish because of the disorders committed in the body; multitudes of mankind are lost for sins not possible in pure spirits, such as the angels are, but possible only to a nature that is animal.

2. As regards the human body there is a corruption which, since the sin of Adam, has become inevitable, a necessary prelude to the Resurrection; it is the corruption of death and the grave; "This mortal body must put on corruption." But there is another corruption which is avoidable, which leads to the second death and to a resurrection worse than the former state of the body, and which is referred to by moralists profane as well as sacred. Tacitus among pagan authors has uttered the sentence, awful in its truth, *Corrumpere et corrumpi saeculum vocatur*, words which have a large part of their verification in the fleshly corruption of which Scripture, in its turn, tells us, when it says that before the deluge "all flesh had corrupted its way," and that in the days of the psalmist men were "corrupt and abominable in their ways" (Psalm xiii), with much more testimony to the same

purpose. To state the case more fully: There is a premature and false glorification of the flesh, which ends in its eternal degradation, and which is antagonistic to the seasonable and true glorification of the flesh which has to be bought by much bodily restraint in this world, and must be waited for till the world's course is at an end, but, once secured, lasts as a treasure forever. Within Christian times the false glorification of the flesh was notably the doctrine of one section of men belonging to the movement known as the Renaissance, the authors of which, for the most part, made some show of adhering to Christianity, but many of them tried to superinduce upon it those pagan elements which, at so great a cost, early Christianity had striven to drive out. So far as these restorers of antiquity were avowedly and boastfully heathen, so far as they were enemies to the cross of Christ, they openly declared that for the kingdom of God they would set up the kingdom of man, for the kingdom of heaven the kingdom of earth. They laughed at fasting and abstinence and bodily mortifications; they scorned the pictures painted by monks and friars representing ascetic, pain-worn saints, or the triumph of the spirit over the flesh; on the contrary, they delighted to portray the body in its strength, its beauty, its attractiveness, even in its wantonness. Some defiantly praised sensuality and practised what they recommended; letters written by these men have been pronounced quite unreadable. Whereas Christ came to prove by precept and example "that no flesh should glory in his sight" but that "He that glorieth may glory in the Lord" (1 Cor. i. 29, 31), they set their faces as flints against the teaching of His life, death, and resurrection. They would go their own way, not His — not the way of the cross. "Brethren,

observe them who walk so as we have our model. For many walk of whom I have told you often, and now tell you weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly and whose glory is their shame; who mind earthly things. But our conversation is in heaven; from whence also we look for the Saviour, our Lord Jesus Christ, who will reform the body of our lowliness, made like the body of His glory, according to the operation whereby also He is able to subdue all things unto Himself" (Phil. iii. 17-21). It might almost be no better than slaying the slain to speak here to-day of the heathen aspects of the Renaissance, if that element of the movement were simply a thing of the past, a fact to be recorded as marking the close of the Middle Ages and the opening of our present era. But the effort at self-reassertion on the part of heathenism was no such passing phase. Besides, representing an inborn tendency of human nature which, even after having been held in check for a season, may any day flagrantly burst out anew, it is a force most plainly active among us at present. It is a fact with which we have to reckon, and are reckoning not without the discovery of ruinous costs, that nowadays much of the literature, much of the science and art, much of the practical teaching shown forth in the lives of men and women, is distinctly pagan and after the manner of the Renaissance on its ungodly side. Not infrequently the Christian doctrine about the governance of the body is openly attacked, more frequently is ignored; the principles contrary to it are quickly assumed, and from this standpoint conduct is recommended as from an unquestionable ground. The sanctity of the Christian flesh in sacramental marriage is sacrilegiously profaned. Do you therefore

be on your guard to bring what you hear and see and read to the test of the morality taught by Eastertide. Never fancy that the lesson of Easter can be improved upon, or improved away; ever remember that you will have to render an account of your souls, not on the standard of those born and bred in heathenism, when "God winked at the times of ignorance" (Acts xvii. 30), but on the standard of those for the guidance of whose steps a Sun arose on the morning of the first Easter Day and has since annually renewed its splendor.

3. Three illustrations will serve to make clearer the lesson which is here aimed at. Of these the last will be concerned with direct perils; and the other two will still fulfil their purpose, though they are chosen in matters not in themselves without merit, not of the most pressing danger, but rather accidentally of controversial interest, inasmuch as they form not uncommon grounds of attack against the Catholic Church in regard to her practice of asceticism.

(a) Those who make the body all in all, without hope of resurrection from the tomb, naturally think that we Christians shamefully undervalue the body's highest good, which they pronounce to be health. Not that they exactly mean all that they say, but in the vehemence of their onslaught they sometimes reach as far as the position that every consideration should yield to health: *sanitas suprema lex: sanitas sanitatum et omnia sanitas*.¹ From the Christian standpoint, which we know to be the right one, St. Ignatius

¹ In his *Marcus the Epicurean* Pater says that "behind the worship of Aesculapius was the valuable idea that all the maladies of the soul might be cured through subtle gateways of the body. *Salus*, salvation, for the Romans had come to mean bodily sanity; *Salvator*, as they call him, absolutely had the chance of becoming the one religion."

Loyola, in the great foundation which he so carefully lays down for the Spiritual Exercises, undoubtedly states the correct rule when he says, that in reference to man's supreme end, and consequently to his final standard of right and wrong, health and sickness as such are indifferent, inasmuch as health and sickness is morally neither a virtue nor a vice; each is without immediate significance in the ethical order either for praise or blame, so long as no sin has been committed in temperance negative and positive. It follows at once that the Church has no direct duty as a sanitary reformer; only indirectly can obligations of this kind fall upon her, and so they do fall, not to her displeasure, for often she goes beyond them, and gratuitously interests herself in concerns outside what rigorously is her sphere of work. When she had full command of education she, in default of lay physicians, furnished a large proportion of those who studied and practised such medicine as was then known; but as with the progress of science a special faculty of medicine was developed, she more and more regarded that branch as unsuitable for clerics. All the same, in lay students she encouraged medicine. She has always taught that as it is a great sin to kill the body, so, in its degree, which often is a high degree, it is a sin wantonly to injure the health, a moderate care for which may be found prescribed even as a distinct rule in the constitutions of a religious Order. St. Benedict looked to this point in his rule. We may go further and observe that the Church is fully aware how, ordinarily, it is easier to serve God in health than in sickness, especially such sickness as brings with it despondency, irritation, or morbid cravings. All honor meanwhile to those who, under aggravated conditions of body, conquer temptation and maintain a virtuous course; their

contest, if harder, is more meritorious. On the other hand, we must not overlook the fact that there are sicknesses which tame the passions, weaken the over-strong solicitations of the world and become the occasions of much improvement in a previously undisciplined character.

With her long experience of what hinders and what helps, with her accurate understanding of the proper relationship between means and end, with her knowledge of her exact position towards mankind as regards its present and its future, the Church can defend her conduct relative to bodily health. It is a natural perfection which she never wishes to be sacrificed except in due subordination to a higher end; and precisely on the plea of that subordination she defends herself at the points wherein she is attacked. She justifies martyrdom; she justifies the priest who at his own great risk attends all sick beds to which he is called, no matter what the disease; she praises young saints like Stanislaus and Aloysius, who, following a vocation which is not given to every one, wore out their lives, as men say, prematurely, by the wasting ardor of their devotion. She believes in the inevitable death of the body as also in its inevitable resurrection, and whether the former come a little earlier or a little later, she pronounces to be a matter which, so far as it is under our control, we may very well allow to be subordinate to our one supreme concern to avoid a resurrection unto damnation, and to secure a resurrection unto salvation. That is the Church's answer to those who accuse her of not properly valuing health.

(b) Kindred with the subject of health is that of cleanliness, and here again the Church is by some supposed to have given great cause of offence. To go straight to the very heart of her offending she has

canonized, or is said to have canonized, uncleanness—to have solemnly declared the sanctity of dirt. St. Bernard, writing in *Praise of the New Military Order*, the Templars, contrasts their unkempt, unshaven, unwashed condition with the luxurious habits of fashionable society. Soldiers who have been through the late war will be ready to recognize here some virtues of heroic endurance, though they may not go all the way with St. Bernard in his general asceticism. Even of him his biographer records that what he commended was poverty in dress, not dirt: *in vestibus ei paupertas semper placuit, sordes nunquam* (Vita auctore Gotifrido, lib. iii. cap. 2). It is true, however, that the Church has raised to honor in her calendar some saints who, without necessity of the campaign life, have made uncleanness of person one of their kinds of mortification. Stories told of St. Benedict Joseph Labre seem extreme; but his life was largely that of a wanderer with only one suit of clothing. Medieval monks made provision for baths in their monasteries. Even though what are called the very flagrant instances be few, yet there they are in the calendar unmistakably, and how is the difficulty of them to be overcome? Most effectually by using the authority of Jesus Christ in defence on one occasion (Luke xi) of His own conduct, and, on another occasion (Matth. xv; Mark vii), of the conduct of some of His disciples. Once, when a Pharisee invited him to dine, it was noticed that the guest did not perform the customary ablutions before sitting down to table; and while the host was vexing his own soul in secret about the omission, the reader of the inmost heart volunteered an explanation which opens thus: "You Pharisees make clean the outside of the cup and platter, but inside, you are full of rapine and iniquity"

(Luke xi. 39. Compare Matth. xxiii. 25).¹ But it was when His followers were attacked that Christ entered most explicitly into the doctrine about ceremonial cleanliness: "There came to him from Jerusalem scribes and Pharisees saying, Why do thy disciples transgress the tradition of the ancients? For they wash not their hands when they eat bread. And He said to them, Why do you transgress the commandments of God for your tradition?" (Matth. xv. 1-4). Thus the first answer is that the hypocrites are proved to be hollow because, while jealous for a code of their own making, which concerns comparative trifles and does not bind under sin, they deliberately violate grave precepts of the divine law. The further portion of the reply was given when the multitude, which either had dispersed or had not yet gathered together, had been summoned to listen to the discourse: "Hear ye and understand. Not that which goeth into the mouth defileth a man, but what cometh out of the mouth, this defileth a man" (Matth. xv. 11). A third stage was when the disciples in private informed the Master that the Pharisees had taken scandal at His word; wherefore they begged a fuller interpretation of the enigmatic utterance: "Are you without understanding? Do you not understand that whatever entereth into the mouth goeth into the belly" and the refuse "is cast out." "But the things which proceed out of the mouth, come forth from the heart, and these things defile a man. For from the heart cometh forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies. These are the

¹ The text is by some referred to the avarice of the Pharisees (Luke xvi); they did not care how they filled their cups with extortion and excess, provided the outside were clean. A man unjust in his business may have an outside appearance of religion.

things that defile a man: but to eat with unwashed hands doth not defile a man" (Matth. xv. 16-21. Compare Mark xvii. 1-24). In so speaking our Lord was not unaware of the Jewish distinction between clean and unclean meals, nor is it evident that by His words He was abolishing the ordinance, but He laid down a general principle, and with its guidance to help us we may now frame an answer to the difficulty originally proposed. Just as occasionally, perhaps only once, our Lord Himself, and at other times "some of the disciples" (Mark vii. 2), laudably went against a rule of cleanliness to the offence of the Pharisees whose extravagance it was "to strain a gnat and swallow a camel," so in later days a few of God's saints may have been divinely inspired to outrage the world's sense of cleanliness in a way not commendable or even permissible in the bulk of the faithful, or in the bulk of those who profess to follow the higher life of the evangelical counsels. It is easy to put the finger at once upon a rule written by a saint for the Religious Order of which he was the founder, enjoining careful attention to cleanliness as a means both to edification and to health. But for the Pharisaic and for the purely secularist men of our day it is salutary that an occasional rebuke should be even rudely administered on account of their more or less admitted principle which, going beyond the assertion that cleanliness is next to godliness, arrives perilously near to the proposition: cleanliness is above godliness. Hence at times, what might seem too obvious to be worth insisting upon needs emphatic affirmation, to wit, that the essential purification of man is not that of the lavatory or the bath room; that the Romans of old were careful, elaborate, and sumptuous in their washings, but withal most unclean livers; and that the Alexandrians,

in spite of their possession, on Gibbon's estimate, of four thousand bath establishments, were an immoral people; they washed and were not clean. We who on our side allow that no man is sanctified by not washing, and that to wash becomes in many cases a duty, claim that our assailants on their side should allow that no man is sanctified by washing, and that not to wash in some cases may be laudable because of the virtuous intention, or may at least be free from blame. With some of the Saints, whose call from heaven was exceptional, to have mortified themselves and brought themselves into contempt by their neglect of the ordinary ablutions, has been a means of meriting a more glorious resurrection of the body hereafter; and we maintain that such temporary sacrifice of comfort and reputation is more than compensated for by the eternal gain. The moral of their conduct is a lesson worthy of experiment among men and women whose inclination often is to value mere material cleanliness while they have no horror of that fleshly uncleanness which forfeits the resurrection in glory. But so long as this inversion of right order is avoided, we may with St. Francis praise the natural uses of water, repeating another verse from his *Canticle of Creatures*: "Praised be our Lord for our sister the water, which is very serviceable to us, and precious, and clean."

(c) The third illustration concerns a subject more immediately dangerous than an exaggerated care for either health or cleanliness. To go back once more to the Renaissance movement and contemplate it again on its bad side, we find that notoriously it showed excess in display of dress, excess in indulgence at table, excess in sensuality of the worst kind. The perusal is most provocative of contempt as we read minutely recorded the ways in which many tricked

themselves out with cloth of gold, with the finest stuffs they could procure, with the gaudiest colors, and with the most effective jewelry; also how they valued themselves on the score of these outside adornments. Then their banquets were often prodigalities of expense; poets describe them in verses which circulated from country to country. Lastly, their sensuality of the lowest order was gross,—too gross to be described here to any good purpose. Nowadays public opinion has moderated the style of dress, at least for men who are not oddities among their sex; also it has done something to check the worst indulgences at table, but over the third of the evils that I have mentioned it has done little more than spread some veil of outward decorum. May the time come when a woman will be as much ashamed to be openly vain of dress as she now glories in the avowal.

Against the triple excess which is so often found combined upon the same occasion, but especially against the last of the number, Easter Day is a fitting opportunity to raise a voice of warning, of exhortation, and of encouragement, in the confidence that reverence for Christ risen, and desire to share in the joys of His Resurrection, will render effective words otherwise powerless. Mankind is much taken at present with what it calls by its favorite name “object lessons”; and an “object lesson” most suitable for our purpose is the career of unhappy king Henry VIII, the great misfortune of his country. He was young,—eighteen years of age,—strong, active, graceful, trained in manly exercises, in field sports and feats of arms; and he was first in the accomplishments of music and dancing. The indulgence of his tastes was facilitated by the great wealth which his father had left him; and he used his opportunities to the full. It is

quite wearisome to turn over page after page of the chroniclers, Hall and Holingshed, telling of games, mock combats, masks, balls, banquets, and revels innumerable. Before any downright scandal arrives in Henry's course we are prepared for its coming; and when it does come, our remark is, "How natural!" How can one with such keen faculties for pleasure, such ample means, such thorough self-surrender to the pursuit, long make a halt at the limit of allowable gratification? Henry transgressed the bounds and plunged on far into the wilderness of sin; his conduct became ignominious and might be described, but shall not be here described, under the three headings already mentioned, — dress, the table, and lowest sensuality. Take this warning example and profit by it; to furnish such an example is an awful thing, but it is a good thing to draw thence a profit. If any persons foresee that their perils are likely to be great, then ill can they afford to let Easter graces slip by unappropriated. If any observe that it depends upon some choice of their own whether their dangers be almost overwhelmingly great, let them choose according to the principles of Eastertide; and this is said though to some it may appear a hard saying. To Henry VIII in his early career of pleasure, certainly he would have become a *persona ingrata*, a person disliked, who should have ventured on the remonstrance: "Sire, you are laying yourself bare to a host of temptations, more in number and in strength than it is likely that you will withstand. The chances are that, sliding as you are down a slippery incline, you will not be able to check yourself suddenly at the edge of the precipice, where the gulf yawns to eat up the foolhardy adventurer." The King would have replied gaily with a royal motto: "*Honi soit qui mal y pense*: no scandal yet; trust me for making

the best of my opportunities without flagrantly outraging the proprieties." So he would have spoken while his conscience in secret told him that more than once, before God, he had offended mortally, though before man, as yet, he was not what he was afterwards to be, a notorious libertine. He had entered upon a kind of life in which heroic virtue alone could have given him the victory over the many solicitations which he courted rather than avoided; and that he was no hero in regard to virtue was already established by his cowardly yielding to court what he should have avoided. From him learn to shun foolhardy risks of your salvation; short of injurious scrupulosity there is the excellent policy to keep well on the safe side. Proximate occasions of mortal sin we are bound, if we can, to shun; remote occasions we are not bound in the same way not to meet, though if we do choose to encounter them, we are obliged to overcome them and the battle which sometimes will cost us more than it would have done to have kept out of the conflict into which we needlessly entered because we had not the fortitude to resist at the beginning.

III

The line of thought here pursued may wear the appearance of being too sombre for a joyous feast like Easter Day; and yet no one can deny that from the feast itself these considerations most naturally arise. Let us do one another the justice to believe that we would rather have truths less palatable but more salutary than pleasant and almost profitless discourse. May we show readiness to follow Christ, who purchased His Resurrection at a great price, and repeat the words of David when he refused the offer of sacri-

free of cost: "Let that nowise be; I wish to make payment to thee and not to present to my God holocausts that cost me nothing" (2 Reg. xxiv. 24). At any rate we cannot pretend that Easter justifies any relaxation in the severity of the Christian law as regards the "crucifying of the flesh with its vices and its concupiscences." These concupiscences in paradise were under restraint by means of a preternaturally conferred gift; and while our Redeemer has restored to us much that was lost at the Fall, He has not restored immunity from concupiscence; we are left to battle with movements of passion that arise without and even against the command of reason. Thus we have an arduous course to run, for which we must gather courage from the prize which is to be reached at the end,—the glorious resurrection of the body. The strength of such a hope has been felt vividly by the poetic imagination. It is considered a powerful dramatic stroke when the German author of *Faust* represents his hero as desisting from the intent to commit suicide and consenting to continue the struggle of life, because when the desperate man is on the point of swallowing a poison he hears the bells and the anthems of Easter Day, which recall the gladness that those tones had for him in the early days of faith. And a poet of our own nation, Matthew Arnold, has put into the mouth of a character the avowal that a real belief in the Resurrection would be enough to make him brave the most ascetic life ever lived by Carthusians of the *Grande Chartreuse*: a life of utter seclusion, on hard fare, in a cold, humid cell, with perpetual alternations of prayer and work. We who believe have but to stir up the faith that is in us and we shall be bold to conquer all the temptations to which flesh is exposed, and we shall dare to do

violence to our strongest inclinations because of our invincible hope in the Resurrection. And though we have not the privilege of those faithful few who actually saw the Christ on the very day of His Resurrection, yet in their privilege we have no mean kind of participation. We have not seen Him that Easter morning but we have touched Him whenever we entered into the close contact of Holy Communion, which is to us a pledge of His promise, "Because I live you also shall live" (John xv. 19). What we then received was Christ, not as passible and mortal, but as glorified; He shared with us the joys of His resurrection, and prepared us for our resurrection, according to those words of Christ: "He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day" (John vi. 55). Therefore "Be ye steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not in vain" (1 Cor. xv. 57-58). Here below we must labor in body, suffer and die; but the sting of toil and of death is taken away, because in dying we can say, and ask to have written as our epitaph that triumphant word *resurgam*, "I shall rise again" in the power of my Saviour's Resurrection.

CHAPTER X

I. THE ASCENSION

- I. Needless fears about the Ascension as something only symbolic, but unscientific as an asserted fact.
- II. The Ascension in the Christian belief, illustrating the principle of teaching by parable of the visible for the invisible.

I

A DEVOUT believer has been known to express surprise to a preacher that, on the Feast of the Ascension, he spoke of it as a literal event. All depends upon how much is included under the idea of literal. If it is imagined that at some fixed time to rise from a determinate spot on the earth is to go in the direction which is absolutely, always, unchangeably upwards and heavenwards, then on that requirement the Ascension is not a literal fact. A short consideration will settle the point that up and down are quite relative terms, variable perpetually with changes of position and with principles of the estimate. There is one further difficulty to be removed before we consider the Ascension in its plain terms. Something of the sublimation now widely attempted in mathematics will be understood if we advert to the fact that an expression has been sought which will designate God mathematically, and yet avoid the errors of materialism. Clearly these speculators must by their transforming analogies have travelled far above the traditional science of material quantities. Nor is it surprising on their hypothesis that they should claim entirely to

have upset these ordinary conceptions of space from which the idea of Christ's Ascension makes its start. For instance, not only four dimensions of space are assumed, but an indefinite number in the postulate that the limiting conditions of real space are disregarded. It is not stipulated that a dimension on this hypothetical structure should be realizable, or even free from contradictory notes or capable of description by constituent parts. Not only is it a mere analogy, but it may be intrinsically an alogon irrational. Its requisite is that upon it operations can be performed which in themselves, though not in the terms to which they are applied, are rigorously scientific. They are the processes of the non-sublimated mathematics, analogously extended to ideal objects often not in themselves guaranteed; indeed repudiated as realizable in nature. An illustration rough and indirect, but easily intelligible, will give some help. A schoolboy may work out a perfectly consistent calculation mathematically on the hypothesis that two and two make five and a half.¹ The subsequent processes keep rigidly to the accepted rules, but the basis is a fiction, not bound by allegiance to reality of numbers. It can never be true that as such, two and two of themselves make five and a half, but by the addition of an altogether new factor something else may become true. Take, for instance, the agreement about a loan of money. Two couples of pounds may at a stipulated interest make five and a half pounds annually. This is true and realizable; but to say unqualifiedly that two and two may make in hyper-mathematics five and a half is to abuse language. Valid processes may

¹ Time, as time, wears out no human organism, but the processes that take place in time ultimately exhaust themselves, and then there is stagnation or death. Yet time is often treated as a force, or special dimension.

nevertheless be worked out with invalid hypotheses. From these rough illustrations we see that the mathematician ought not to be allowed a disturbing influence upon the faith in the Ascension, which requires that our knowledge of movement in space should not be radically overturned.

There is, however, one hyper-mathematical hypothesis which has a remoter bearing upon our faith in God regarded as infinite. His infinity is real and is not dependent on any aggregation of parts. Mathematicians also assume classes of infinities which are not admitted to be aggregates. For this they offer no warrant in any real verification, nor can they show that what they propose as a conception is actually conceivable or free from self-contradictions. In regard to the knowledge that an infinite God is possible we cannot prove it directly from the terms; we must rest on the actuality either as revealed or as established by a metaphysical argument, that the primal self-subsisting Being, dependent on no other, can have no limits to His perfection. This need in the line of proof was long ago urged against St. Anselm, whose ontological argument for the existence of God started from the presupposition, "I have in my mind a concept of the infinite." Certainly he had not intuitive insight into the idea, as a luminously intelligible concept, free from incompatibility, and therefore possible. Truth is required not only in a judgment, but also after a degree in "the simple apprehension" or idea which enters into the judgment on one of its elements in the predicate. Ordinarily it never enters into the calculation of a mathematician to enquire whether an infinite line has any intrinsic truth or definite conceivability.¹ The

¹ Hegel took strange meanings for old terms, but his processes upon them lacked mathematical rigor.

reason for introducing into the sacred subject of the Ascension speculations so far fetched, is that they are used to discredit those popular notions of space which are bound up with the Catholic doctrine; and the believing peasant needs to be vindicated in his secure judgment of all the facts that concern his substantial position. He has no need whatever to go off into connectedly derived abstractions, the like of which might be brought to prove that he did not understand his familiar path homewards which he walks at the end of every day's work. The hyper-mathematicians should no more trouble him than do the hyper-epistemologists who seek to discredit the testimony of the senses, disputing the validity of sense-perception. On this latter point, even the sceptic Hume was forced to confess practically that as a sane man he did not believe his own objections, which rested on beliefs that he professed to be discrediting.

II

The circumstances of our times will be to those who know them a sufficient justification for starting a consideration upon a great Feast day of the Church with what seem profane disputations. We have now only to enter into the Sanctuary and hear the last prayer in the Missal which is proper to the Ascension, namely, the Post-communion. It thus prays: "Grant us, we beseech Thee, Almighty and merciful God, that what we have received through visible mysteries we may attain in invisible effect." So is opened out to us a very wide subject, the course of Divine Providence, whose plan is, in the widest sense of the word parable, by parables drawn from material things to lead us up to the Spiritual Reality. The visible in the Ascension

itself was not naturally visible; for the glorified body had to be made perceptible by the special act of Christ in self-manifestation. So displayed, the body was seen to rise from the earth as any other body rises, through a certain distance in our sky-space. Then it disappeared, and its further course is indescribable by us. It enters heaven, which is a place, not as we know place, but analogously. We are not warranted in attributing to it length, breadth, and thickness; its streets paved with gold and its decorated mansions are but figures. Christ entered heaven by an Ascension to the higher kind of place from the lower; at the beginning He rose visibly through natural space, which thereby can receive no claim to have a natural direction heavenwards. It is no argument for a man's damnation if he dies by falling downwards into a deep coal-pit.

The Ascension, though the Apostles were "full of joy," as they left the spot whence they had witnessed it, was also to them a source of keen sorrow. The "Good Shepherd" had drawn for them, as a picture of desolation, "a flock of sheep without a shepherd" (Matth. xi. 36; Mark vi. 34), and now that description was in a real way, but not in every way, their own. It was all the harder upon them that they were not only sheep but also the deputy shepherds in the absence of the Head Pastor. It was all the harder, too, because only a few sheep had at the time been gathered into the flock, and there remained a whole world full of sheep that had to be brought into the one fold. Meantime wolves superabounded. Therefore the visible presence and guidance of "the Good Shepherd" seemed to be necessary for so appallingly arduous a task. Here is a point at which to take up the study of the scheme of salvation by parables, or, more expressively, by ascent to the invisible through the visible.

An easy start on the way to form an alphabet which, of course, was not the foreseen accomplishment, was made from rude pictures representing objects of sight. Even to-day a book of pious pictures may serve as the prayer-book of one that cannot read. Progress terminated at our letters, which we liken to no visible objects, and by which we can spell words that signify spiritual truths. But thought itself, no less than written characters, has to begin with picture representations, and through them to reach the unpicturable truths of morality and religion. Even in the highest spiritual order the material origin is never quite shaken off, though we do not advert to its presence but fancy that we are using terms quite beyond materiality. Thus we cannot escape our bondage to remnants of figure and parable. The very term "spirit" means breath. Man "breathes his last"; ceasing to breathe gives one of the chief signs to bystanders that life is extinct. Easily we take the last escaping breath as a figure of the soul itself, and we say, without any serious mistake, that the man has breathed out his soul,—perhaps after the words "Father, into Thy hands I commend my spirit." If we call such form of speech and of thought a parable, it is in no opposition to those Scripture commentators who so restrict the term as to allow in the Old Testament the existence of only two or three parables. In our widest acceptation the book is saturated with the kind of parable which forms the racial style of the Jews as an oriental people. *Mashal* was the word by which they expressed their method of figurative utterance. Through this channel of similitudes wise men loved to make their utterances. "Solomon spoke three thousand parables" (3 Reg. iv. 32). He displayed the same style of skill in enigmas or riddles. What we have to notice is that moral

messages delivered in this figurative way sometimes puzzled the hearers. Ezechiel fell under reproach on this ground: "Is not this man talking in parables?" (Ezech. xx. 49, Vulg. Vers.). For religious purposes especially, the fool was helpless before the parable (Eccl. xx. 20, where the text varies. Compare Prov. xxvi. 1). The wise man as interpreter was in much request among the less learned (Eccl. xxxix. 2, 3). The Epistle to the Hebrews speaks of the Mosaic religion as a parable of the Christian (ix. 9).

The test of Christian character by its submission to teaching delivered in parable is fundamental according to the Gospel, which shows successive degrees in the measure of interpretation. In the Gospel for the previous Sunday Christ says, "The hour is coming when I will no longer speak to you in parables." The fulness of that hour will not be reached till heaven is attained; meanwhile some stage on the way is constantly being gained. For instance, soon after their remonstrance on the ground of unintelligibility, the disciples confessed their satisfaction with the explanation that their Master was about to leave them and go to the Father: "Now Thou speakest plainly and utterest no proverb." But they understood less than they supposed; for they did not clearly grasp the facts of departure by death on the cross, of return by resurrection, and of departure again at the Ascension. It was not once only that they were puzzled; in earlier days they had been bewildered and had asked, "Why dost Thou speak in parables?" (Matth. xiii. 20). The explanation given may easily be misinterpreted, as though Christ really was not trying to make Himself understood, but was teasing His audience in a way quite impossible for an honorable man and consequently for Himself pre-eminently. In reality He was repeating

words used long before by Isaias to obstinate hearers of his message. Christ expressly names the source: "On this account I speak to them in parables, that seeing they may not see and hearing they may not understand. And in them is fulfilled the prophecy of Isaias" (vi. 9). The blindness was not only a result of the method of parable;¹ to some extent it was even the purpose of the method, inasmuch as God wished to punish the impiety of those who would not profit by His sufficiently declared teaching, on the ground that they insisted on something clearer and more direct. In principle this was the fault reproved in St. Thomas, who, noble apostle as he was, ready to die with Christ (John xi. 16), required, over and above the testimony of his companions, the evidence of his own sight and touch. "Blessed are they that have not seen and yet have believed." A more general reproof is recorded in the sixteenth chapter of St. Mark: "Last of all he appeared to the eleven and upbraided them for their unbelief and hardness of heart, because they did not believe those who had seen him risen." It is a fatal obstinacy to persevere in the demand: "Unless I see in his hands the marks of the nails I will not believe" (John xx. 25). It is true that other difficulties beset belief; such are those encountered in the solicitations of lustful passions forbidden by the Gospel, but it is the intellectual difficulty which is here accentuated. Rationalism has declared over and over again in words like these: We will not be Gospel Christians unless all parable is done away with and we get just plain terms which leave no obscurity and no need for any professional interpreter. Now that is a condition

¹ It is needful to remember that another purpose of Christ's parables was clearness of teaching, to convey through easy illustrations doctrines less intelligible to simple minds.

against which Christ has wholly and forever set Himself in defiance; He makes faith His prime requisite, and its postulate is a submission of the judgment to what is, sufficiently for the human reason, revealed or is made credible in its authoritative sources; but authority remains a condition demanding acceptance of mysteries on the strength of its right to dogmatize. Thus a valid ground for submission is first provided, and then is exacted the submission to a detailed creed.

The above account is also the explanation of Christ's assertion that it was expedient for the disciples that He should go up to heaven and that the Holy Ghost should come. Here again we have the principle of parables. Christ in His mortal life presented His body to the senses; yet of His Divinity, which was not directly perceptible, it was a parable, or indirect indication. After His Resurrection He manifested to His disciples, by signs not co-natural to the glorified state of His body, the human form which they recognized as what they had known in the days of the earthly preaching. Next, this manifestation to sense was withdrawn. There remained a Eucharistic presence; but that was a parable of the visible body. The Holy Ghost, when He came, manifested His presence in tongues of fire. He was not these tongues as Christ had been the visible man, Jesus, son of Mary. The tongue shapes were parable, still further removed from that which they disclosed, the invisible Spirit of God, the Third Person of the Holy Trinity. It was expedient to the faith of the disciples that this change should be made. And to us all in our probationary state it is expedient that we be called upon not to enjoy sight of the naturally invisible, but to rise to it through the trial of parable. Blessed are we if we believe and

practise without seeing. Because of accidental associations the word "expedient" may be injuriously misconceived. Often it is a slur upon a man to say that he follows the useful or the expedient. Now all depends on what is the purpose of the utility. If it is noble, then the expedience is noble.

We conclude with hearty acceptance of the discipline of walking by the guidance of the Holy Ghost invisibly present, so long as we are but travellers towards the final goal, and have not won the crowning glory of the term. In heaven we shall know as we never knew before. While it is very wrong to say with modernists that revelation gives us symbolism without knowledge of the reality, it is correct to admit that our real knowledge through symbols fades into an obscurity by the side of the full light of the Beatific Vision. We should be willing to walk in the obscure way as a condition of deserving full illumination in which all will be lit up with indescribable splendor and be delightful beyond anticipation.

II. LESSONS OF THE TEXT

"Ye men of Galilee, why stand you looking up to heaven?"

- I. Possible apprehensions conveyed by the text:
 - (a) Against mere bodily worship without mind and will;
 - (b) Against prayer not backed by self-conquest;
 - (c) Against too much desire to have a heaven upon earth.
- II. Encouragements conveyed in the text:
 - (a) For purely Contemplative Orders;
 - (b) For the diocesan clergy and the Active Orders;
 - (c) For the laity.

When one of our fellow men has successfully brought to a close a long, laborious task, we readily allow, we even recommend, that to recruit his strength, or if his energies need no repair then simply to re-

ward his merit, he should enjoy a time of relaxation. The mission of Jesus Christ upon earth, so far as regards the toil that it involved, ended with His death upon the cross; and yet His work—which now had in it no element of laboriousness—was continued by Him here below for forty days longer. He had indeed entered upon His life of serenest happiness, but instead of going immediately to the place of His eternal rest, “He showed himself alive by many proofs, for forty days appearing to his disciples and speaking of the kingdom of God” (Act i. 3). Fully to confirm them in the faith of His resurrection; to overcome the incredulity which in some of them He had to reprehend right up to the time of His departure (Mark xvi. 14); to disabuse them of the rooted error that He had come to “restore the kingdom of Israel” (Act i. 6) in an earthly sense and after the pattern set by Roman imperialism; to explain to them more clearly than He had done before the true character of “the kingdom of God” (Act. i. 3); to bid them prepare for the next great event in the development of the Church, the coming down of the Holy Ghost,—these were the works of Christ’s toiless ministry between His Resurrection and His Ascension. Finally, when He had delivered all the instructions that He had to give, in presence of His disciples “He was raised up and a cloud received Him out of their sight; and while they were watching Him go up to heaven, behold two men stood by in white garments, who also said, Ye men of Galilee, why stand ye looking up to heaven?” This question, “why stand ye looking up to heaven?” is an appropriate text for the feast and shall suggest a few thoughts to us.

I

If complaint were directly intended, it would normally be conveyed by the question, "why do you not look up to heaven?" but also the inquiry of the angel, "why stand you looking up to heaven?" may be taken as implying a variety of rebukes aimed against different ways of looking up to heaven which fail to satisfy Christ.

(a) Among these one very common form is the case of those who, on a feast such as the Ascension, enter the church to pay God only the outward marks of homage, without putting into their worship any heart.

Externally their gaze seems to be lifted up to higher things, but their affections inwardly are fixed upon earth. The bodily eyes only are upturned to heaven, their thoughts were worldly before they came into God's house; in it they carry on the same train of ideas, and they leave it with minds still intent on things that, to say the least, are not of God. Perhaps the best we can say in commendation of such worshippers is that they have escaped the sin of breaking the grave precept whereby they are bound to hear Mass on holidays of obligation. Let us hope that none of us really mean to serve God so meanly as to be content with that small matter to their praise behind which there lurks so much blame.

(b) Again, to look up to heaven, even though it be accompanied with more or less of effort to pay attentive reverence to God, will not suffice if beyond the duty of prayer there is urgent at the time the doing of some deed from which weak nature shrinks, and which is consequently left unperformed, in spite of many protestations of loyalty to the King who has ascended

into heaven. "Why stand you looking up to heaven" in token of allegiance to Him, when you refuse to meet His wish that you be actively moving in the execution of His will upon earth, whether it be in the shape of a pressing duty of charity to a relative, or in the shape of the discharge of some claim of justice, or in the shape of some obligatory restraint to be put upon your own personal conduct? The gaze up heavenwards is an idle gaze if it does not nerve you to overcome your repugnance and to fulfil the duty that lies before you in this world wherein you now are for the working out of your salvation.

(c) And once more, that look up to heaven is condemnable which impatiently yearns to forestall upon earth the pleasant conditions reserved by God for the state beyond the grave; which frets at the trials of life; which almost calls into question God's goodness because of His large permission of evil; which not only derives matter of discontent with God from a morbid endeavor to contemplate together in one vast picture of horror all the woes of humanity, but goes even beyond this wide survey and takes up querulously the case of the merely animal creation, just stopping short of positive blasphemy. That sentient life should not have more pleasure attached to it, that it should have so much pain; that moral life should so teem with evil, — these are considerations whereby some are tempted to make it well nigh a matter of virtue in themselves that they feel a discontent at the ways of Providence. And yet their better thoughts will tell them to submit to God, who has not willed that for fallen man heaven should be brought down by anticipation to earth, nor that the ejected from the garden of Eden should at once be put in possession of some other terrestrial paradise. God has ordained that the

children of Adam should acquiesce in the ordinance, that Christians must be content with the manner of life which the Founder of their religion, for their example, has led, amid labors and tribulations and defeats; amid much misery and scandal and sin. Such a life is one long "Way of the Cross," a working out of salvation in fear and trembling, yet not without a cheering hope that all will be well in the end. Content to purchase glory at the same kind of cost, though not in the same degree, as Christ paid in order to enter on His glory, we must cease to gaze, as it were, covetously into heaven, envying a state which cannot on earth be ours, and repining at the lot which now is ours. While, however, we cannot by looking up to heaven change the providential order of the world, nevertheless we may and should draw thence strength to endure hardship with such flavor of sweetness as will somewhat mitigate the bitterness of the chalice which it is not the Father's design to let pass from us, after once He has given the command to drink. What we must not derive from the view of heaven is discontent, impatience, querulousness against God because earth is not heaven.

II

In some ways more practical than a consideration of possible reprehensions implied in the words, "Why stand you looking up to heaven?" is the lesson of positive virtue which they contain, giving to various classes of men and women motives for lifting up their hearts above earthly concerns. One great motive common to all orders of mankind for looking up to heaven is because where our treasure is there must our heart be; more especially in the present instance,

when the treasure is not gold or silver but a person, the Second Person of the Blessed Trinity made Man for us, who in His human nature has gone up to sit as our intercessor at the right hand of His Father. It was the error of the Ubiquitists to suppose that Christ's Body, sharing the attribute of His Divinity, is necessarily present everywhere, so that there can be no place where He is not. When the Word came down from heaven to assume to Himself human nature, in truth He never left the place whence He is said to have come; but when that human nature was taken up to heaven it did quit the earth, and by ordinary consequence was with us no more. Sacramentally indeed God has provided for its presence simultaneously upon thousands of altars; otherwise its position is in heaven, and in heaven only. Thither accordingly we look up to-day, clergy and people, religious and secular, not fruitlessly straining our eyes into vacancy, but thankfully, adoringly, and lovingly turning them towards our Redeemer on the throne of His exaltation, in token of how rejoiced we are at His triumph, and of what hope we have for ourselves in His mediation. If His glorification were to us no cause of delight on His account, and of high expectations on our own account, we should have to condemn ourselves of heartless indifference to One whose interests, bound up as they moreover are with our own, should in all propriety be dearer to us than our dearest object of earthly concern.

(a) Among the various classes of mankind who for the sake of Christ, as also for the sake of their own eternal welfare, stand looking up to heaven, we may properly consider first the one that offers the most striking picture to the imagination, namely, the purely Contemplative Orders in religion. Their vocation is,

not to mix in the affairs of this life, not even to go abroad for the truly spiritual purpose of laboring on behalf of the salvation of others, but to stand still, as it were, looking up to heaven in prayer and helping their neighbors only by the force of intercession and the report of their edifying example. About such a kind of life what the world has to remark is briefly, and as it thinks annihilatingly, how useless! The "useless" is a very vague term, signifying sometimes what is merely ornamental, sometimes what does not help forward material well-being, sometimes what has no value on a purely temporal standard. But for us Catholics, to whom the service of God is the highest use to which we can put our faculties, and by whom the evangelical counsels of perfection are so esteemed that any following out of them which we know to be guaranteed either by the express teaching or the approved practice of the Church is recognized as undoubtedly a means most conducive to the one final end of our existence, — to such as we are, the Contemplative Orders are institutions divinely commended. Instead of surprise, we feel the satisfaction of a cherished expectation in this complete self-surrender, by a certain number of men and women, to the immediate, exclusive worship of God, without admixture of that mediate service about which Christ spoke in praise when He declared, "So long as you do it to the least of my disciples you do it to me." This human ministry must not be neglected; and hence not all mankind, not the majority, not even a comparative large minority, are called thus completely to the personal attendance on the Divine Majesty; but a small proportion are thus summoned, and answering faithfully, generously, heroically to the invitation, become to us shining examples of devotedness without reserve. Far from us, then, be that spirit

of cavilling at the life wholly given over to God, though for worldlings, we admit, it is only natural that the bare mention of the sacrifice should rouse their unrighteous indignation at what throws such a slur on their own career, declaring earth's highest prizes not too great to be wholly cast aside in prospect of that "better part," which shall never be taken away from those who unrestrictedly have made it their choice. The world is proud of its own excellence, and it is pain for it to be treated as of comparatively no account — as refuse, at least in relation to heaven.

(b) Another class of persons meritoriously "looking up to heaven" is formed by those who, while they are not entirely devoted to contemplation, have nevertheless accepted for themselves a business in life which marks them out traders for the Kingdom of Heaven, as distinctively as any trade or profession can mark out men for a business of this world.

It is the business in life, not the occasional occupation, of the Bishop and his diocesan clergy to labor in the care of souls; and by the side of these dedicated ministers of the Gospel are ranged those other workers in the same field, the Orders or the Congregations of religious men and women who follow an active as distinguished from a purely contemplative institute. Were these words addressed exclusively to an assembly of persons such as have just been designated, they might be enlarged by an exhortation to perform sedulously their high duties; but as addressed also to the laity, their office is rather to re-echo the admonition of St. Paul: "Remember your prelates who have spoken the word of God to you; and follow their faith, considering the end of their conversation. Obey your prelates and be subject to them, for they watch over you as having to render an account of your souls, that

they may do this with joy and not with grief; pray for us" (Heb. xiii. 7, 17, 18). At different times and places a great obstacle has been opposed to religion because the people have put themselves in blameworthy hostility to their clergy; and the original malcontents, not satisfied with taking up the wrong attitude themselves, have been zealous in the bad cause of drawing many others over to their side. It cannot be too forcibly urged upon all that the two interests of priest and people are identical. The well-being of a parish depends on the cordial co-operation of both parties; so that any attempt to divide the forces and make them pull different ways is mischievous in proportion to the success of the endeavor. The people need some leader who will help them to climb with him the difficult ascent whence they can look up to heaven, with the conviction that they are on the right way and nearer than before to the country towards which they aspire. The great aim of a Catholic congregation should be to second the endeavor of its pastor in his great work for which he is sacramentally ordained, and for which he holds jurisdiction from his bishop or ordinary—the work of lifting up eyes and hearts from earth to heaven.

(c) And so we are brought explicitly to the third class of those who ought to look up to heaven. The laity are bound to maintain this upward gaze,—the more sensibly bound in proportion as they feel their danger to be greater from businesses or pleasures which are apt to drag them down to earth and hold them captives. But half in earnest, half in irony, the laity may plead: "Are not we the much denounced men of the world who form the favorite target for the shafts of pulpit orators? Do not you ecclesiastics superciliously mark us off from yourselves as the laity, *laos*, the common people without lot or portion of in-

heritance hereafter, while you are the clergy, *kleros*, men having a special lot assigned to you in the land of promise and by anticipation of it in the Church upon earth?" It is foolish to urge a possible meaning of terms against their plain actual usage. There is indeed a world which Christ severely condemned, and which His clerics are bound to condemn after Him; but the faithful laity are not of that world, or need not be, and ought not to be of that world. It is the world of which Christ said that it knew Him not; that it would hate His disciples, and that they were not to love it; that it has His enemy, Satan, for its prince, and that it is made up of three concupiscences; whereas about the Christian flock, as far as it is faithful, the Holy Ghost has proclaimed through the mouth of St. Peter: "You are a chosen generation, a kingly priesthood, a holy nation, a purchased people" (1 Pet. ii. 9). Therefore the laity, also, according to their rank, which is no contemptible grade, are called upon to rise above the world from which they are sometimes but not opprobriously named, and to fix their "conversation (or citizenship) in heaven." Their spiritual duties, their daily prayers, their attendance at Mass or other church services, their frequentation of the Sacraments, these obviously, if performed aright, are elevations of the soul to heaven. But we may consider further those businesses and even those amusements which are of their own nature earthly, but which should be supernaturalized as far as can be done, and that is very far. It would be a hard case indeed for laymen, if being sent into this world mainly to work out their salvation only so much of their time could be rendered profitable for that end as could be directly given to religious exercises properly so called. But God, who assigned the conditions of human life, was

too good not to provide that these should be not merely equitable but also very favorable. Most bountifully He has ordained that men's occupations in life, no matter how lowly some of them may be and how absorbing of their time, if only they are honest engagements, should have in them the possibility of being turned to account for the next life as so much business done for the Kingdom of Heaven. That they should gain acceptance there, the requirements are that the agents should possess the rights of heavenly citizenship by keeping their souls in the state of grace; that they should act from the motive of serving God, and shut out at least all motives inconsistent with this predominant intention. Lower motives may have their place provided they are kept subordinate and are in themselves according to reason. The precept, "whether you eat, or whether you drink, or whatsoever else you do, do all to the glory of God" (1 Cor. x. 31), could never have been given had its fulfilment been an impossibility. Men of the world can trade for earth and for heaven in one and the same work. Therefore, so far from urging the excuse that the cares of this life exclude care for the next, they should abound in thankful energy to unite the duties of their double existence as citizens of two worlds. Against the heathen philosopher who had said, "It is impossible for one living a workman's life to be solicitous for the things of virtue" (Aristotle's Politics, iii. 5), Christ has assured us of the contrary, and His teaching is infallibly true. He has put it beyond doubt that the meanness of the employment of so many poor drudges need have about it nothing but an outward seeming of contemptibility; that to sweep the streets and break stones by the wayside and cleanse the sewers may all count for glory in the Kingdom of God, where the

world's estimate of the dignity or indignity of occupations is often reversed. Without this consolation it is impossible to find words of solid comfort for those who are feelingly alive to the fact that the largest part of their lives is spent under burdens that seem more fitted for beasts of burden than for men who are the images of God, His sons, and heirs to His royalty. Christ Himself stooped to the like humiliations, and so demonstrated His own practical belief in what He taught; He showed personally that to be "poor and in labors from youth" was the means to everlasting riches. Whatever be man's lot upon earth, whether he be rich and free within bounds to amuse himself; whether he be making money in an honored profession; whether he be trading in a more or less lucrative position of respectability; whether he have to earn his bread by services which are commonly deemed without honor or are even called despicable — in all cases alike the value of life before God is settled by the degree in which these actions are referred to the glory of the Father of us all. That is very familiar doctrine; but it may need a day like the present to bring it home either to rich or to poor. If we ask why Christ ascended to heaven, an important part of the answer for our instruction is, that so far as His human merits were concerned, He deserved to ascend thither; and the answer will be a key to the values of different lives upon earth in relation to the same ultimate goal.

Whoever we are, then, we must learn from the feast of the day to look up to heaven and to make all our actions look in the same direction. It is a perversity of ours with which we have to contend, that for want of keenness in our spiritual appreciations we are prone to fix our gaze upon earth, almost as though we had nothing worthier whereon to fasten

our attention, almost as though we had not the power to lift our heads upwards. Greatly we need the strong attraction of Christ's glorified humanity in heaven to draw thither our hearts. It is there, in heaven, and not upon earth, not even in any earthly millennium, that the destiny of our race can be fulfilled. The head of the whole human family is Christ, and only by union with Him, union to be finally effected in that same heaven to which He has ascended, can the mystic body be completed. Christ could indeed apart from His mission be complete without us, but not we without Him. Many who were intended to be His members, many who in a probationary way once were members, will be utterly cut off and in that severance they will find their hell; heaven is the fulfilment of man's membership with Christ. At His next coming, which is the event of which the angel spoke when, declaring the fact of the Ascension in these words: "This Jesus shall so come as you have seen Him go"—at this last visitation His office will be to pronounce as supreme Judge who are and who are not the finally determined members under His headship in heaven. Let us cling therefore to the one captain of our salvation while yet we are in His Church Militant, ever keeping our eyes raised up to Him who is with His Church Triumphant, lest forgetful of Him we become in the bad sense worldly and never ascend to the place prepared for us so lovingly. "I go to prepare a place for you," "Father, I will that where I am there also with me shall be those whom Thou hast given me" (John xvii. 24); Jesus, Thy will be done.

CHAPTER XI

I. PENTECOST

- I. Worldly substitutes for the work of the Holy Ghost, such as movements of Enlightenment, of Aesthetic Culture, of Literary Humanities.
- II. The wisdom brought by the Holy Ghost and described by St. James.
- III. Time Spirit *vs.* Eternal Spirit.

IN the living exercise of any virtuous habit a partially valid distinction may be made between the two principles of activity, the intellect as light and the will as heat. The prayers of the Church often show this discrimination; for instance, that which is said daily before the recitation of the Divine Office: *intellectum illumina, affectum inflamma*. It would not be accurate to say that the first part was under the care of Christ during His mission, and that He left the care of the second to the mission of the Holy Ghost. The special worship of the Sacred Heart is a memorial to us that Christ did not take charge only of hard-headed knowledge; while the hymns to the Holy Ghost show that His influence was not only upon the affections, emotions, volitions apart from the understanding. He is called upon to "visit our minds" not merely as "fire, charity, and spiritual unction," but also as "light" or "heavenly radiance." Nevertheless, in regard to the visible results it may be said that the effect of Pentecost upon the apostles was to change their dull understanding of the Gospel, which they betrayed up to the time of the Ascension, into a most sensitive heart-

knowledge, manifested by their indomitable will to carry out their mission with the utmost fearlessness, energy, and enthusiasm.

I

By men who neglected both Christ and the Holy Ghost a bad division in the above subject was introduced. We may instructively consider it as it was worked out in Germany before the country was upset by the great Napoleonic invasions and during the course of these disturbances. There was an attempt to do without the Holy Ghost. First came what is called the Enlightenment, or *Aufklärung*, which was partly due to English deism and French rationalism. It tried to make the articles of religious belief few, clear, and easy to mere reason without mystery, or need of revelation, or elaborate worship. The policy was suggested by Descartes' recommendation of "clear and distinct ideas," which Spinoza also advocated as a remedy for the contemporary confusion of opinions. Froude in one of his *Short Studies*, ventures audaciously upon the statement that before the Reformation the few in the Church who really were religious held only to very simple faith in God, the responsibility of man's life on earth and the awards to be assigned in the next life. The similar result in the *Aufklärung*, with a more open omission of revelation, was a very dry rationalism, quite unable to satisfy human cravings. Upon it followed the romantic movement,¹

¹ Coincidentally and connectedly in literature a romantic freedom asserted itself against the idea that an exact style was to be adopted as the only exemplar conceivable and never to be altered. J. S. Mill was loud against the suppression of free intellect, devising new methods. Certainly to-day many styles have won acceptance, though not classically rigid.

despising any precisely reasoned order, and claiming much scope for the outward imagination and for the untrammelled impulses of emotion and will. One side of its character appeared in the proposal of Schiller, on the side of romanticism, to refine the coarseness, the turbulence, and the ugliness of the German manners of that time by a training in aesthetics and beautifying agencies. Certainly there was much in the rough life of the time that needed to be mollified. The Seventy Years' War had ended in 1648 with an extreme desolation of the country; since which the intervening years had not repaired the mischief. Even in the Catholic Church during the latter half of the eighteenth century, Febronianism and Josephism had sought largely to undo papal religion and to train priests in the secularism of preaching agriculture, economics, and other mundane subjects with a minimized theology. An able writer has said that "religion was transformed into pedagogy at the service of the State; faith, discipline, and worship were accommodated to what was called the enlightened reasonableness of things." In the failure of intellectualism Schiller sought success by the cultivation of the finer feelings, by a discipline directly affecting them; but his means were ineffectual, and all the more so because his letters on aesthetics are made hopelessly abstruse by the introduction of Kant's theory of the aesthetic judgment, as a faculty given subjectively *a priori*, and not applicable to real things, in order to link together his hopelessly divided Speculative Reason and Practical Reason. We all admit that naturally refining forces are not to be omitted; man needs them in order to escape many improprieties in manners in which Christianity gives no direct instructions. Dom Bosco made much of refining agencies to tame the wild youth of

Italy, though his system of education was extremely reliant on the supernatural. Many attempts continue to be made whereby aesthetics are directed to the improvement of morals. Lately, when the world was shocked by the ugliness of life in the public school as it was depicted in *Loom of Life*, one Eton boy, distressed at the outlook, proposed to make the studies present to the mind more of their beautiful side. Another example may be taken from a recent attempt in America to reverse the kind of discipline usual in the prisons of the world. Prisoners under the softened régime were put in a pleasant abode; the endeavor was made to drill them into some love of gentle life by an initiation into the elegancies of dining-rooms, drawing-rooms, and concert-rooms. In our own country to-day prison life is somewhat mollified, and great effort is being made in training centres to induce a beautiful balance in the mental movements through the medium of bodily exercises, not only of dancing but also of the new callisthenics which go by such names as eurythmics, schematonics, eutrophics. Harmony of soul is aimed at through harmony of bodily motion, and some persons claim to have been thus wonderfully balanced in mind, calmed and delighted.

A kindred method is that through fine literature, which is to act in the way of Kant's aesthetics, and indeed is one of its branches. It is contended that the Humanities—the *Literae Humaniores*, as they are well styled—embody all that is most delicate in the thoughts and feelings of mankind, and so are eminently fitted to make the desirable sort of man. Goethe, a romanticist in many of his works, especially by his emancipation from the precision of rules, is often called the typical humanist, even godlike, and most enviable in his rare qualities. To those who read

his work he promised a sense of freedom—a release from mental bondages. His success in his own regard does not seem encouraging, for we may well believe that it was more than a gloomy mood that led him to tell Eckermann that not one continuous month of genuine comfort had his life of over seventy years given him. His own diaries show what a volatile course this literary libertine pursued, passing from serious studies to childish amusements, greatly tossed about by his sensual appetites and his inconstant opinions. He professed to have no fixedly accepted creed, and no definitely assignable meanings in such writings as *Faust*, *Wilhelm Meister*, and many others; hence G. H. Lewes took the opportunity to claim that he had just discovered the purport of *Faust*. The way was left quite open to a new adventurer in search of interpretations. Goethe characteristically did not write his autobiography; he wrote a combination of fiction and fact, *Dichtung und Wahrheit*.

Many have praised as truer than truth of facts this idealizing of facts in his own career, or in other matters; but really this was an abuse of Plato's words τὸ ἐπέκεινα τῆς ἀληθείας, as though the true did not apply to all that was good in the way set forth by the scholastic proposition *omne ens est bonum*.¹ God is all truth with nothing in Him which is really ἐπέκεινα τῆς ἀληθείας; the Holy Ghost, therefore, is not to be supplanted by a spirit quite alien to His own, such as those of the Enlightenment, the Romantic movement, the movement of Literary Humanism. Faust has just been mentioned; his compact about things arrestingly beautiful is often cited; he would sell himself to the

¹ A poet known to have a creed may write much not based upon it but even founded on pagan mythology. Goethe's fictions characterized his whole creedless mood.

evil spirit if anything was shown to him so fair that he could bid it abide: "Stay, thou art so fair," *Du bist so schön*.

II

When we come to the Holy Ghost we to-day like to think of Him under His peaceful symbol, the Dove. The war has been hard on us in spite of the consolation felt at the large share which Catholicity was having in its course, and which was well signified by the Commander-in-Chief of the Allies, who openly prayed for divine guidance, asked others to join him in prayer, and thanked them, even the little children, for their compliance. The gentleness of the Holy Ghost is not all softness. To Elias He came not in the strong wind nor in its commotion, but after the commotion in the soft breeze (3 Kings xix. 2). But to the apostles He came under the sign of a "mighty wind," as the strong Spirit of Father and Son enabling the apostles, and even us in our measure, to do mighty works, far in excess of all that the world can accomplish for the race by Enlightenment, Aestheticism, and its Humanism. Even with the feast of Pentecost upon us we shall be called upon at times to apply the words of St. James: "If any man is in distress, let him pray." Not only in our own quietude do we say the *De profundis* for the suffering souls in purgatory but also in our own sufferings we may pray, "Out of the depths have I cried to Thee," as from a deep pit, or from a watery abyss where the floods threaten to overwhelm us, or where at any rate they give us alarm. In order to know something of that Wisdom which the Holy Ghost is to give us for our guidance through a mixed life of calm and disturbance it will be helpful, in a very simple way, to put before

our minds a text from St. James iii. 17, which will need no lengthened commentary and does not pretend to give an enumeration of qualities according to any logical and exhaustive division into headings: "The wisdom that is from above is pure, then peaceable, befitting, tractable, merciful, fruitful, impartial, without hypocrisy."

(a) It is *pure*. That is a very comprehensive praise, exclusive of all adulteration by folly; for instance, by that glaring folly of unscrupulous commercialism, or of militarism, with its worship of the idols set up by the rough Northmen to Odin and Thor. Its ideal of heaven is not the Norseman's Valhalla of perpetual fighting and berserker rage. Its aim on the contrary is that which is declared by the second quality.

(b) It is *peaceful*. "Seek peace and pursue it to the attainment" (Ps. xxxiii. 15). "The God of peace be with you all" (Rom. xv. 33). "Peace be to you"; "My peace I leave you." As regards the sense of Christ's other words, "I came not to bring peace but war," He spoke then of the indirect result of His Gospel, signifying that it would rouse up persecution against believers and set them at variance even with members of their own family. What Christ wants in itself is peace; the disturbance of it is but a permitted incident that may be turned to good account.

(c) It is *befitting*. The word here used is not exactly translatable. It means beseeeming, becoming, gentle, moderate, "sweetly reasonable." It is a term of which a pagan philosopher has made much and which St. Paul uses in his Epistle to the Philippians: "Let your *epieikeia* be known to all men" (iv. 5); Let it be so apparent in our conduct that all men may recognize in you that lovable quality. It is an acquisition very difficult to make, but not impossible. It is

not like a certain quality which a French writer has declared unattainable because youth is too ignorant for it and old age too feeble. The Epistle to the Philippians is largely concerned with this *epieikeia*. Christ is the model of it under one of its aspects, especially in the meekness of His self-renunciation for the salvation of others. "Let the same mind be in you which was also in Jesus Christ" (Philip. ii. 5). Wisdom is needed for this assimilation, and also much love: "I pray that your love may abound yet more and more in knowledge and in all judgment." Only grace can give such loving intelligence of the seemly (*ἐπιεικής*) in gentle conduct. "Grace be to you and all peace." Even the preaching of the Gospel may lack its first quality and fail to be pure; "some preach Christ with envy and with strife." But all noble adornments, whatever they be, go along with wise *epieikeia*: "If there be any comfort of Christ, any consolation of love, any fellowship of the spirit, if any mercy and compassion" (ii. 1); and with the same characteristics come as associated "whatever things are true, honorable, just, pure, lovely, and of good repute; whatever there is of virtue and praise" (iv. 8).

(d) Wisdom is *tractable*. It is not intransigent, impossible to deal with, given over to that contrariness which so mars converse, both with good and evil men. The word here employed signifies actively persuasive and also passively persuadable, not with the persuasion which is evil,—not the popular gulling and being gulled which causes a people to accept such things as a militarist program for a truly patriotic one. It is a deceitful voice which conveys to the wrongly tractable the belief that the best aim of a nation is to stand above all other nations, dominating their peoples, taking their land, their wealth, and putting their mental culture

under a rude mastership. No nation has a right to impose what it calls its culture on all other nations; for no one is so exclusively wise, and any one people who attempts such a usurpation is thereby demonstrated foolish.

(e) It is *full of pity*. We have heard proclaimed a false wisdom which sets up for scorn the self-renunciation of the eight Beatitudes. It declares that the glory of a people is to be hard, merciless, inspiring a terror which none dare to brave,¹ bellicose, rapacious, proud, and tyrannous. The old gods of the Norsemen have been practically worshipped in the ideal of a warrior life and a universal War-Lord. St. James raises his voice on the opposite side: "With fullness of pity" he joins the result "fullness of good fruits" (iii. 17); also he furnishes that maxim which a prisoner under religious persecution engraved on the walls of his cell: "The anger of man worketh not the justice of God" (i. 20). St. Paul (Gal. v), contrasting the spirit with the flesh, makes the opposition to be between love, peace, and abstinence from evil cupidities on the one side, and on the other side hatred, dissension, and indulgence in all the concupiscences, such as appear on the list of pagan vices (Rom. i. 29) — in a life "full of injustice, fornication, wickedness, avarice, malice, envy, murder, strife, deceit, with lack of pity and of natural affection" (32).

(f) The other qualities of "the wisdom which is from above" may be briefly mentioned. They are "fruitfulness in good," with that honesty of dealing which is known in the absence of "partialities" and "hypocrisies." This implies a perfect fairness of con-

¹ The exhortation of Nietzsche was, "Be hard, throw away pity," which apologists soften down at their pleasure to save the author's face.

duct, giving to every one his own. Thus the man living with the Holy Spirit, and having the attributes of "the wisdom which is from above," has all the qualities of "the good tree" which must "bring forth good fruits" in great abundance (Matt. vii. 17).

III

Morality adapted to the *Zeitgeist* or Time Spirit has been defended as a necessity of life and as the only wisdom that pays. Froude asked opinions on *Renard the Fox*, *Reineke Fuchs*, a mediaeval tale, or a satire, which Goethe adapted to scourge the base morality of his own age, and he found that women detested the Mr. Fox of the narrative, while some men had at least a decided sympathy for him, which withheld them from severe repudiation. They had some liking for a wicked man who is honestly fraudulent, cunning, and deceptive, consistently unscrupulous about means where ends were to be attained. It is the Machiavelian principle that in each age a nation must adapt itself to its own times. The excellent motto, "Do as you would have others do to you," is changed by using the sinister sense of *to do* and *to be done*. It becomes, "Do others as others seek to do you." Or again it may be simply, "Do as most men do around you, and be content, if there is a future life, to go where most may be supposed to go. If there is distress there, at any rate the company is interesting, and "company in distress makes trouble less." Very apposite here was the letter which Jeremias wrote to the Jewish exiles in Babylon concerning the conduct they should display in the idolatrous city, the antithesis of holy Jerusalem: "When you see in Babylon gods of silver and of gold, of stone and of wood, which are borne upon men's

shoulders and which strike dread into the nations, take care that you are not as others are and be not terror-stricken. When you behold the crowds before and behind the idols, say in your hearts, It is thou, O Lord, that shouldest be worshipped" (Baruch iv). This is the spirit long before required by the book of Exodus (xxiii. 2): "Go not with the multitude to do evil."

A fair specimen of the way in which the *Zeitgeist*, or Time Spirit, as opposed to the Eternal Spirit, the Holy Spirit, defends its innovations on the old code of morality is the plea that war is a necessary discipline in manliness, an indispensable means for preserving the race from shameful inertness and keeping alive the cardinal virtue of fortitude. Really there are other and better means for the exercise of moral courage. Always militancy will be a mark of the Church fighting against sundry enemies of the soul, some of which will be impersonal objects, in shape of allurements to material pleasures. The rest which a Christian soul seeks is not a negative blessing, it is just that escape from a troubled life which Byron sought when he was sick of his conflict with an age that disliked him. He happened to come across an Italian Epitaph which greatly moved him; for it seemed exactly to express his own yearning after peace: *Martini Lurigi implora pace*. His comment was, "Can anything be more full of pathos? These words tell all that can be said or thought." When his own death was instant he said that he must sleep, using the Greek phrase *δεῖ με καθελθῆναι*.¹ We know that such is not the rest

¹ Voltaire's letters show perpetual vexations with his enemies: *Je souffre beaucoup de toutes façons, mais j'ai assemblé toutes mes petites forces pour résister à mes maux. Cet n'est point dans le commerce du monde que j'ai cherché des consolations: je les ai cherchées chez moi.*

He was a ceaseless combatant for having his own way and pleasing himself.

prayed for on the Christian tomb or mortuary card: it is a positive good, the prize of a victorious warfare on earth, won by valiant members of the Church Militant, whose spiritual foes have been overcome and whose crown has been won as a most real crown on the head forever. Meantime during the time of fighting "the crown of wisdom is fear of the Lord, giving fullness of peace and bringing forth fruit which is salvation" (Eccl. i. 22). Fear, as it is mere dread of punishment, is not the crown; it is a deterrent from evil. But as it includes all reverence, fullness of understanding that God's judgments are not tyrannous, but infinitely holy, that the Judge is divinely lovable,—with all these adjuncts fear of the Lord is what the Ecclesiast calls it, and is one with Wisdom. It should be remembered that the noblest attribute of justice is to give good things to those that do well, and that to give evil things comes from the accident of abuses made by evil-doers of their power to choose.

II. THE HOLY GHOST AND THE GIFT OF MYSTIC CONTEMPLATION

- I. The procession of the Holy Ghost and His gift of intuitive Wisdom leads to a wider question of lower and higher knowledge which has occupied successive generations.
- II. The Christian philosophers, the Victorines, Pseudo-Dionysius, and St. Augustine.
- III. The pagan schools, Neoplatonic, Platonic, and Aristotelian.
- IV. Our imperfect but real knowledge through the gifts of the Holy Ghost, which elevate our intelligence beyond the natural scope.

We speak of the mystery in the Blessed Trinity as we can, and always under the reservation of our fixed dogma defined in authoritative words. Hence when we make "appropriations," as they are called, to the

different Persons, on account of their relationships, as Father, Son, and Holy Ghost, we suppose no exclusiveness beyond that of the really distinct relationships. This appears in what we say of the Son and of the Holy Ghost respectively. The former, as *Logos* or Word, is called Wisdom proceeding from the intellect; the latter is called Love proceeding from the will; and also *Donum* or Gift as the sign and the issue of love. Now St. Thomas, following his predecessors, and supposing intellect and will to react on each other and mutually to give and receive, continues the distinction for human acts. He defines contemplation as an act of the understanding moved by the will.¹ Also it comes under the influence of the gifts of the Holy Ghost, he describes contemplation as being of an intuitive character, in contrast to the discursive.²

I

Modern minds have occupied themselves much with the distinction here raised between higher intuition and lower forms of ordinary intellect or reason. How curiously lack of ultimate principles leads to indefensible expressions is abundantly illustrated. Take, for instance, a statement of the question by William James, whose style recalls what has been already said

¹ *Vita contemplativa, licet essentialiter consistat in intellectu, principium, tamen habet in affectu in quantum aliquis ex claritate ad Dei contemplationem incitatur* (2da 2dae Q. 180, A. 7 ad 1).

² *Omnis operatio intellectus consideratio dicitur; contemplatio pertinet ad ipsum simplicem intuitum veritatis* (2da 2dae Q. 180, A. 3 ad 1). St. Thomas regarded *sapientia*, which is a gift of the Holy Ghost, as not discursive. He refers this doctrine to Richard of St. Victor, whose school of regular canons at Paris stood side by side with the University which was developed out of the Cathedral School of Notre Dame and the school of the Abbey of St. Geneviève.

in our contemplation of Christ's Ascension through space to heaven, namely, that hyper-mathematicians adopt terms really originating in the experience of extended matter and transform them analogously as much as they please. Really they know no literal dimensions except the empirical three; any added dimension is but an assumed analogy, not guaranteed to be realizable. For example, W. James calls the very high region of thought which specially soars above the normal, a *dimension*, which means something quantitatively measurable: "the furthest limits of our being plunge, it seems to me, into a *new dimension* different from the sensible and the purely understandable; they move in a mystical or supernatural region, or whatever you like to call it. Our ideal impulses mostly originate in this region." The realm of thought which all describe is part of what medieval scholars have aimed at by the word "contemplation," which they set above "meditation." The utility of examining such a question here is, not to solve the problem, a task which no writer has clearly accomplished, but to learn enough to make us read intelligently current books of spirituality, and other books which are constantly falling in our way, quite to our bewilderment if we have no preparation.

It is necessary when we discuss knowledge as direct and intuitive to remember that most intuitions are not originally primitive in us, but derivative from past experience and elaboration.

For there are progressive stages in human knowledge; and in the higher-level truths appear as intuitive which in their earlier development were acquired indirectly by inferences. Hence the difficulty of saying objectively, of the truths themselves, which are intuitive and which discursive. We may travel back-

wards in our rough sketch of the stages more or less marked in the history of the philosophy which has dealt with the question in successive generations. We may begin with the Victorine School of Paris, and thence descend through the pseudo-Dionysius and St. Augustine to the pagan School of Neo-Platonists, Platonists, and Aristotelians. Only broad indications of the course will be possible, and may suffice.

II

The canons of St. Victor dated the celebrity of their school from William of Champeaux, who had been the butt of Abélard's attacks on the question of universal ideas. In the distinction between *meditatio* and *contemplatio*, elaborated by the Victorines, etymology does not much help us,¹ Hugo may be taken as leader, followed by Richard, from both of whom St. Thomas avowedly borrowed his distinctions. Richard died in 1173 and St. Thomas was born in 1225, in the century of scholastic bloom. Hugo of Saint Victor, taking a suggestion from the three kinds of vision assigned by St. Augustine, proposed the trichotomy *cogitatio*, *meditatio*, *contemplatio*. It makes some appearance in his *De Sacramentis* (lib. i. part 10, cap. 2): "The *oculus carnis* is that which sees the world outside self and the things of that world; the *oculus rationis* sees its own soul and the things within the soul; the *oculus contemplationis* sees God within the soul and the things within God." This distinction of

¹ *Meditatio* seems to be from a root meaning "to have a care" and may be applied to various transactions; *contemplatio* like *consideratio* may have an origin deemed more or less pretentious and sacred; the *templum* was the space marked out for the observations of the augur; *considero* seems to be connected with the stars, and so again with the superterrestrial.

powers is used to describe the results of Adam's fall,¹ and thus introduces a theological question which later had to be further determined under stress of controversy with the Reformers and the Jansenists. Original sin, according to Hugo, left the first of the three eyes — the corporeal — intact. It blurred the second, which became *oculus lippus*; it quite took away the third eye, so that faith had to be substituted for the previous intuition of the Divine. St. Thomas and others speak of Adam in his innocence having enjoyed the angelic mode of knowing God (*per species angelicas*). In the fallen state, says Hugo, "the soul cannot see God, nor can it see the things in God; faith therefore is necessary which believes what is not seen." This is a question not ours at present and need not be entered into. What Hugo says is more than was afterwards intended by Bellarmine's phrase: *spoliatus gratuitis, vulneratus in naturalibus*.

If with these three eyes we compare Hugo's doctrine on the point now in hand we have his trichotomy, *cogitatio, meditatio, contemplatio* (De Modo Discendi et Meditandi, n. 8). *Cogitatio* arises from passing experiences of the senses, or from memories of these. *Meditatio* is a more or less laborious reflection, analysis, discussion, or dialectic upon data furnished by the *cogitatio*. The elaborated results have always about them an obscurity by which they are in contrast to the third mode of knowledge, which is *contemplatio*, a lively intelligence, a clear insight, with a wide field of vision (*ad multa vel etiam universa comprehendenda*). The last character is rather in opposition to another

¹ Some theories of the fall tend to regard man stripped more or less of his spiritual nature and reduced to his animal propensities — to the *θηρ* which Aristotle declares to be present in all. When it predominates man is bestialized.

account of contemplative vision which makes it a concentration on a single object. Professor J. A. Stewart adds one to the many attempts that have been made to explain Platonic ideas. With the *extensive* idea of logical conception he contrasts the *intensive* idea of contemplative feeling which concentrates itself on a unique, momentary individuality, as when a single object of concrete beauty or love is "consubstantiated" with the ideal beauty or love. Among religious mystics much stress is laid on the "point," "centre," "spark," "divine depth."¹

To Hugo's *cogitatio, meditatio, contemplatio*, Richard of St. Victor tries to give a deeper analysis (De Gratia Contemplationis, lib. i. cap. 6; De Praeparatione ad Contemplandum, c. 86). Objects are attainable by the mind: (1) "in imagination and according to imagination"; (2) "in imagination and according to reason"; (3) "in reason and according to imagination"; (4) "in reason and according to reason": (5) *supra sed non praeter rationem*; (6) *supra et praeter rationem*, where we have to notice that *praeter*, "beyond," is not the same as *contra*, "against." It is clear that Richard closes his list at quite an exceptional elevation in a vision which is "not a matter of human merit but of divine bounty" (De Gratia Contemplationis, lib. v. c. 15).

It is enough for us to have seen how a threefold division, which we may often come across, arose in the scholastic terminology. We need especially to observe this discrimination between *meditatio* and *contempla-*

¹ The concentrated point or *focus* as of light or heat is often mentioned. It occurs in the account of *Synteresis*, the source of first principles in conscience, where it is called *igniculus*. Ruysbroeck wrote "the Bright Stone," *De calculo filiorum Dei*. Another name is *apex* or summit; for it is not only a depth of knowledge but also a height.

tio. The addition need not be attended to, but it may interest some to know that the Franciscan school did not substantially depart from the Victorine. *Ratio* is divided by Alexander of Hales into *cognitiva* and *motiva*; the latter is subdivided into, first, natural or spontaneous, and next deliberative, discursive, formal. Hence we see the relation to *contemplatio* as being intuitive. The pupil, St. Bonaventura, slightly varies from his master. He gives the old trio, *cogitatio*, *meditatio*, *contemplatio*, and assigns to the soul six powers, *imaginatio*, *ratio*, *intellectus*, *intelligentia*, and *synteresis*, which last he locates in the will as *apex affectus*. Admitting his inability to explain a mystery he offers six degrees of *contemplatio*, crowned by a seventh, of sabbatic rest of the will freed from all ties of the ordinary intellect. *Relinquuntur omnes intellectuales operationes et apex affectus transfertur, transformatur in Deum* (Itin. Mentis ad Deum, cap. 7). Such mysteries are irreducible to philosophic analysis.

The so-called Dionysius comes next. His assumption of the name was not a secret fraud but a practice well recognized in old times. As in the days of no quotation marks it was not an attempt at plagiarism to introduce into one's works borrowed passages without acknowledgment of the source, so it was not a fraud in the contrary direction to put forth one's own works in the name of another. Dionysius came to be long regarded as really Areopagite, but that was not because he had left no marks to the contrary, such as his adoption from St. John Damascene of the account of Mary's Assumption and his usage of Neoplatonic authors, Plotinus and Proclus.¹ He favors in his

¹ In this character one of his letters is addressed to John, Apostle and Evangelist, exiled at Patmos; others are to Timothy, Titus, Polycarp; also he speaks as witness to the darkness of Christ's crucifixion.

Mystic Theology the doctrine of a *contemplatio* above *meditatio*, not only by his defence of mystic enlightenment (*ἐποπτεία*), but also by the obscurity and even the ignorance which he attributes to the mystic intuition. In our day Bergson continues the notion by supposing intellect to be clear in its concepts, but not real; while instinct or intuition is real but not clear.

It is upon the contemplative side, dark and, as it were, ignorant, that we will first consider Dionysius. Scripture is certainly speaking according to its usual style when it says (Ps. lxiv): "To Thee is due a hymn," that is, a song in words definitely expressive of the divine excellencies; but St. Jerome is still within due bounds when by reading the Hebrew vowel *u* instead of the commonly accepted *o*, he translates the verse *Silentium Tibi laus*, "Silence before Thee is the fittest praise." In the mouth of an agnostic, agnosticism is declared in the restriction of prayer to be a "worship mostly of the silent soul"; but Dionysius supplements positively his doctrine of silence by many dogmatic utterances. So he is to be understood when he says that God is to be known "in silence," "in divine darkness" (De Div. Nom. c. xxxi; De Myst. Theol. c. xvii.). Certainly mankind, which is so fond of the mysterious as knowingly to seek it in the fictitious, the absurd, and even in the wicked, ought to be pleased with it as they find it in the true God, the Incarnation, and the Sacraments. With Dionysius God is not only "anonymous" but also "polyonymous." The Fathers were naturally puzzled for language wherein to express the Trinity, which goes beyond all naturally devised terminology; they had to furnish words to which the desired signification could authoritatively be attached after many private adaptations. Socrates (H. E. iii. 17) tells how the

problem made itself felt in a Synod held by St. Athanasius at Alexandria in regard to the terms *ὁβολα* and *ὑπόστασις*. Their unsatisfactoriness was admitted, but the objection was overruled by the need of finding words in which to repudiate Sabellianism, which called for counter statement. As commentator on the events, Socrates borrows illustrations from the diversity of classical usages; he instances how hypostasis is employed by Sophocles to signify treachery; by Menander, sauce; by another, something given supernormally (De Virt. et Stat. Relig. lib. ii. cap. ix. vol. xiv. Edit. Vives). Dionysius on the positive side maintains not only the ordinary knowledge of God by faith, but also the extraordinary knowledge of mysticism, which takes common words and adds to them *hyper* to show that their sense is to be lifted above natural intellect. In both parts he has been usually followed in what he says of ignorance and in what he says of supercomprehension; also he adds that mysticism has a special darkness of its own along with a special light. His authority in the Middle Ages was very great: by Scotus Erigena his doctrine was greatly perverted; St. Thomas's commentary is of course good (De Div. Nom.).

St. Augustine, who agrees with Dionysius by asserting a *docta ignorantia* of God, took some time to get rid of his preconversion taint of Neoplatonism. Like St. Justin he felt also the benefit which he had got from the better teaching of pagan philosophy. His division of mental faculties was followed by the Victorine school. In him we find the triplet, Will, Memory, Understanding; the doublet, Higher and Lower Reason: and the triplet *visio corporalis* for the external world of sense: *visio spiritualis* for objects intellectually perceived under corporal imagery (*similia*

corporum) and *visio intellectualis* for concepts of objects belonging to the supersensible, poetic world,—*res quae non habent imaginem sui* (De Genesi ad Lit. xii. cap. 6 et 7). We must not be surprised that, merely as a matter of variable terminology, *spiritualis* is put beneath *intellectualis*. We degrade the same term when we use “spirited” (*θυμοειδής*) for the animal courage of horse in man. St. Augustine therefore clearly teaches the double idea conveyed by the medieval terms *meditation* and *contemplatio* and his influence caused medievalists in their mysticism to retain many Neoplatonic expressions and tendencies.

III

The pagan division into higher and lower knowledge of spiritual things—not merely of sensible below and supersensible above—must be very briefly dismissed. Plato has no one consistent scheme, but when he is in the mood he asserts a fall of the human soul from its vision of pure ideas into the darkness of the body where memory struggles to restore something of the old light. The Neoplatonists went further on the same lines. In this life by an ecstatic delivery from sensible bonds and the bonds of the sense-fed intellect, man might, they asserted, get rid of his corporeal limitation and catch a rare, momentary glimpse of the very truth. They likewise favored the mystic theory of a central point in the soul, a focus of light, a divine spark. To make their Primal Being perfectly perfect in simplicity, they stripped it, as far as possible, of all names and liked to call it just “The One.” To its first emanation or irradiation (*νοῦς*) they assigned knowledge with the imperfection of a dualism impossible to The One, namely, the opposition of subject to

object. The World-Soul was the next emanation, and then came the human Souls. Now a human soul through the World-Soul had the highest *noûs* somehow in the centre, and when it could make use of this light, then it had the mystic glimpse. So man's highest endeavor was to "look within" and catch a momentary intuition of or from the *noûs*. Aristotle mainly is an empiricist on common-sense principles: but at times he speaks of divining truths and of knowledge by enthusiasm, that is, by being God-inspired. Also he inclined to deny intellectual knowledge to man's soul and attributed to the *noûs θύραθεν* the *nous* which enters from outside and at death departs while the soul perishes with the body. It is evident that in Greek speculation *meditatio* and *contemplatio* had some anticipation, though the strictly supernatural in our sense was never suspected.

IV

It is worth while to have these explanatory ideas in our mind when we consider what spiritual writers say concerning the mystic gifts of the Holy Ghost. The mysticism is double,—that within normal reach of devout Christians and that beyond it and special to a few souls. The first is attainable by use of the numerous graces in which that gift of the Holy Ghost, wisdom, is included. By means of all these helps together, it is possible for the ordinary Christian, moved by an ardent love of God, to rise to a lower degree of mystic contemplation signalized by a special sense of the Divine Presence in the soul with a love corresponding. The privileged few rise higher still, but avow their inability adequately to express to the inexperienced what they have enjoyed. While we

should be humble enough to rank with the commonalty, we must not be base enough to put aside our very great possibilities. Pentecost for us all offers very much what can be called little only by comparison with saints who rise much higher. The most learned of men are excellently learned, though a divine instructor might lift them much higher. Part of the Wisdom derived from the Holy Ghost is that we practically know how to make the best of our possibilities at Whitsuntide.

CHAPTER XII

TRINITY SUNDAY

Go teach all nations, baptizing them in the name of the Father, of the Son, and of the Holy Ghost (Matth. xxviii. 19).

- I. Christ the one Rabbi or Teacher.
- II. The revelation of the Trinity.
- III. Practical lessons from the dogma of the Trinity.
 1. Submission to the teaching Church.
 2. Reverence for the one God in three Persons.
 3. Unity between the persons who are members of the Church, and form the body of which Christ is the Head.
 4. Prayer for pity on our failures.

IN old times, when education was not so widely diffused, learning was handed on, as it were, in a family, from father to son; but of course many of the children were so only by adoption into the domicile of the learned society, not by birth in one line of generation. In India the learned among the Brahmans continued the tradition of the sacred law: and one of their sayings recorded in the Book of Manu is, "Reverence thy teacher, for he is the image of God."

I

Among the Jews the Rabbis were a body similar in honor. The name Rabbi means "my great one," or "my master," for master is *magister*, or "the greater." The institution in itself was good, but it was abused so much that Christ said to His disciples (Matth. xxiii. 8), "Be not you called Rabbi: for one

is your teacher and you are all brothers." What He had to denounce in the Jewish Rabbis was their pride, which led them to seek first places in the synagogue and at table: to covet salutations in public and the title of masters: and in some members to affect a strictness in doctrine which they did not themselves follow in practice.

In various ways Christ justified His own right to be the Teacher of men and to establish a most loyal relationship between master and disciples. When twelve years old He held a discussion with the doctors of the Jewish religion in the Temple, where He showed His own qualifications to teach, and gave signs beforehand how they were to attend to His preaching when the time for it came in His thirty-first year. But the sign was shamefully set at nought by those to whom it was mercifully exhibited. Early in His public mission Christ spoke in the synagogue at Capharnaum, with the result that His auditors "were amazed at His teaching, for He taught as one having power, and not as the scribes" (Mark i. 22). At Nazareth His fellow villagers tried to kill Him. /Perhaps two or three years later Christ went up to the autumn feast of Tabernacles at Jerusalem and taught in the Temple, where "the Jews were astonished, saying, How does this man know letters since He hath never learned?" (John vii. 15). After the death of our Lord the two disciples going to Emmaus regretted the loss of Christ precisely as that of a great teacher, "a prophet powerful in deed and in word, before God and all the people" (Luke xxiv. 19). We may the better realize the sense of loss in the hearts of the disciples when they thought for a moment that their Master had failed, if we ponder a few verses on a *Lost Leader*, which run thus:

We that had loved him so, followed him, honored him,
Lived in his mild and magnificent eye,
Learned his great language, caught his clear accents,
Made him our pattern to live and to die.

It was a very great desolation for the disciples to have their trusted Master taken away from them by what seemed at the time an utter defeat through an irreparable death. But the Master was in fact already risen from the tomb, and was standing there by their side and was about to manifest Himself to them in the breaking of bread, of which symbol one meaning was the deliverance of His doctrine as the food of the soul unto life eternal.

II

The particular part of Christ's teaching which we so solemnly commemorate to-day is the dogma of the Blessed Trinity. "No man has ever seen God," He said, "The only begotten Son who is in the bosom of the Father, He has revealed Him" (John i. 18). Whilst always maintaining that there was only one God, Christ repeatedly spoke of the Father and of the Son, and He added a third, the Holy Ghost: "I will ask the Father and He will give you another Paraclete, to abide with you forever, the Spirit of truth" (John xiv. 16). Here on the basis that Christ claimed to be Himself God the Son, the three Persons are declared together, as they are again in the Gospel for the present day: "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." From words like these the Church readily at once took up the simple doctrine of the Trinity as it is expressed in the Apostles' Creed. But the time soon came when various disputes rendered it necessary to find a creed fuller, or more developed in

its expressions, such as we find in the creeds called the Nicene and the Athanasian. In the latter it is said that we must in our belief keep the Divine Persons distinct without dividing the substance; that the Father is one Person, the Son another, and the Holy Ghost another: that all three are equal in majesty and in the eternity of their being; that each is substantially one and the same God. Here we have not indeed the Trinity so explained to us that we understand it, but the Trinity is put before us as adequately as the Church can repeat Christ's revelation of it to our very limited capacities, in an obscure outline which does convey sufficient measure of the truth to our minds though nothing like the whole truth as it is known to God Himself, or even as the truth is known by the blessed in heaven who see God face to face. An observation here is worth making about the sort of rebuff given by revelation to human reason. The latter as its best results could reach the conclusion that God is one, and God is personal. How does it put these two together? Is it necessarily with positive error? Mathematicians, when they integrate, put with the sign of integration other signs to show under what limits the process is carried out. The man reasoning about God must do the like with Him as one and personal; he may say conditionally, not absolutely, that under an inadequate idea the one God can be only one Person; but that a deeper knowledge of Godhead and personality may give more than one Person. At least after revelation that restriction is obvious. Before, man was right as far as his ideas went.

Next let us consider how we came to have a statement as full and as securely right as that contained in the Athanasian creed. If we had only the New Testament and no Church to guard and explain it, we

could have no perfect confidence in the creed named after St. Athanasius. Those who give up the Church are in no sort of agreement as regards what part of the New Testament they will accept to be truly reporting Christ's words, and also they have no sort of agreement as regards what interpretation they will put upon the texts which speak of Father, Son, and Holy Ghost. On all these points they are in mutual contradiction without the slightest prospect of ever coming to a general settlement — often with no private convictions in the minds of the individuals. We of the Catholic Church are in quite a different position. We all know how we accept these words both for authenticity and for meaning: "Go and teach all nations: I am with you till the end of the world." This commission gave to the Apostles and to their successors, the Bishops headed by the Pope, the right and the duty to teach what it was that Christ had taught. Two of our earliest summaries of devotion were called "The Teaching of the Apostles" or the *Didaskalia*, and the *Didache*. About the close of the fourth century after Christ these two works were put together with other works, and thus was compiled a large collection of documents called the Apostolic Constitutions. Listen how these speak of the Bishop as teacher in the Catholic Church. The earlier work, the *Didaskalia* (25) had said: "Inasmuch as the Bishop holds God's place let him be honored by us as God: for he presides over the Church in the likeness of God." The later compilation expands the sentence thus: "He who is Bishop is minister of the word, the guardian of knowledge, the intermediary between you and God in the divine worship: he is the master of piety: He after God is your father because by water and the Holy Ghost he regenerated you and made you the adopted sons of

God: he is your prince and leader: he next to God in heaven is your object of regard as God upon earth,¹ since concerning him and others in authority it is written, *I said you are gods.*" This quotation from the 81st psalm, verse 6, is a security that in comparing the Bishop to God no extravagance is intended, but only the truth that the Bishop, and especially the Pope, represents God in the guidance of the Church.

III

1. One lesson then which we practically learn to-day, is the very necessary one of submission to the Church as our teacher in matters of faith and morals. Instead of being driven from our position in these matters because outsiders speak evil of us, we cling to it all the more pertinaciously because we see how they are suffering from want of such a position. Before many inquirers this is the choice that lies open, either submission to the Catholic teaching or a state of doubt upon the whole question of Christianity. We who are fixed in the true Church, value very much our membership and take up cheerfully our position as disciples willing to be taught by authority.

2. Another practical lesson is that of great reverence to God in Himself: God is Power, God is Wisdom, and God is Love: and though Power, Wisdom, and Love belong equally and identically to Father, Son, and Holy Ghost, yet we are justified in contemplating especially Power in the Father, Knowledge in the Son, and Love in the Holy Ghost. These terms come as

¹ The abuse of this phrase by intemperate assailants of Episcopal prerogative shows how unscientifically they can interpret a document.

near as we can devise to express the two processes of personalization in their respective characters. To have Power to act, and to act as one who has Knowledge, and Love, in a way infinitely excellent, make God supremely worshipful in Himself, in the Generation of the Son by way of Knowledge and in the outbreathing of the Holy Ghost by way of Love. We the more nobly conceive of God, as existing alone from all eternity before He created, if we conceive Him not as a mere individual alone, but as having within Him the society of three distinct Persons in one Godhead. "God is love," and primarily God loves Himself, and as this love is common to all it has no real distinction: as it is mutual between Father and Son it gives origin to the Holy Ghost, who is personally designated as Love. By His Personalities God, so to speak, escapes solitariness, and holds converse with Himself in a way not possible to angel or man. The self-sufficingness of God is thus better brought home to our poor intelligence and worship: we better see and reverence the Power, the Wisdom, the Loveliness of God, as the object of our religion. And so our sense of religion is increased.

3. Then there is another lesson,—that of unity between all the members of the Church in the prosecution of their common object, which is to be good Catholics, at peace among themselves and at peace with God. It was the error of one pagan philosopher to treat God as lost in self-contemplation and self-love, with no knowledge of finite objects, no care for them. Our better faith teaches us that God knows and loves us, and wishes all to be one with each other by being one with Him as a Trinity, by the divine life of grace. Such a life does not allow of strife and division and separation. It demands a universal harmony of all

that is human with the divine, according to the prayer of Christ for His disciples "that they, Father, may be one, as we also are one" (John xvii. 21, 22). Unfortunately even those who profess to hold a common Christianity are deeply divided. One warning for us who know how vital is early training, is to continue our struggle for schools of our own denomination. Our conflict has been long and glorious. We have not had the merely passive virtues to exercise: "Suffer little children to come to me and prevent them not" (Mark x. 14): the positive effort has been immense, even when measured by the mere struggle to raise out of our poverty the funds to build and conduct schools. A wonderful enthusiastic unity was created in our body by that long battle. This example of unity between members, showing itself in the education of our youth, is only a part of our whole spirit.

4. As a last lesson we may take that of making provision for our death-bed, when it will be inquired of us how far we have kept to the conditions of our baptism in the name of the Father, and of the Son, and of the Holy Ghost. Have we carried the white garment unstained by the earth? We all feel that we shall need the mercy of God to forgive our failures in fidelity to the sacramental engagement. Father Faber questioned the wisdom of preparing an elaborate plan of prayers for the hour of death; he suggests a very simple appeal: *Sancta Trinitas, unus Deus, miserere nobis*: "Holy Trinity, One God, have mercy upon us." Among the prayers appointed for the priest to say over the dying there occurs the plea that the sick person never denied his faith in the Trinity. And over the bier it is pleaded that the deceased was marked at baptism with the sign of the Trinity. From first to last his pledge was maintained. An altar of pity, whatever it meant to the

people, was set up at Athens and drew many suppliants. The Romans, too, had a goddess Clementia. But another pagan, Celsus, the earliest assailer of Christian practices, ridiculed its God for making so much of His pity, instead of putting His people comfortably beyond the need of pity. He disliked the text: "He is their Saviour: in all their afflictions He was afflicted" (Isaias xxiii. 9); and he developed the passages which describe God's aid under the arduous journeying of the Israelites through the desert, and constant battles which afterwards they had to sustain. God has settled for us an order of providence in which His pity is much to be exercised, and with that order we must conform, not by sinning but by imploring pardon for sin, especially at the hour of death, saying, "Holy Trinity, One God, have pity on me." The life here closing has much to be forgiven: Father, Son, and Holy Ghost are One in their divine forgiveness to those who duly call for mercy, especially in their last prayer upon earth; "Holy Trinity, One God, have mercy on me." It will not do to delay an invocation to the merciful Trinity to our last hour: if we are vigilant we shall advert to the frequency of prayers so directed. Many forms of morning and night prayers preface the Our Father, the Hail Mary, and the Creed with "Blessed be the Holy and Undivided Trinity now and for ever." As every Sunday is an Easter Sunday because the Resurrection occurred on the first day of the week and so displaced the Sabbath, so every Sunday is a Trinity Sunday as marked by the preface in the Mass. The continuous recognition of the Trinity in prayer is all the more urged because of the special dignity of the subject.

Any one event in our Lord's life—the Incarnation, the Birth, the Resurrection, the Ascension—may in its own aspect be called a greatest feast: but in one regard

they all fall below Trinity Sunday because they are things that might be and might not be, according to God's free will; whereas the Trinity is the necessary, essential condition of God's existence. Here is the very deepest and holiest Truth, or its very self, without incidental adjunct.

CHAPTER XIII

CORPUS CHRISTI

- I. The Blessed Sacrament prefigured in the Old Testament.
 1. In the manna.
 2. In the paschal lamb.
- II. The Blessed Sacrament promised by Christ.
- III. Fulfilment of the promise.
 1. The manner of consecration at the Last Supper.
 2. The rite at once a sacrament and a sacrifice.
 3. Security for the perpetuation of this rite in the ordination of the apostles as priests.
 4. The treasure we now enjoy is to have still the same priesthood with the same sacrament and sacrifice.

THE foresight which God has of all that will happen to the creatures of His hand enables Him so to order the course of events that nothing shall come upon men too unexpectedly; and in such preparation is a note of that continuous system of religion which it has pleased Him to reveal, first more particularly to the nation of the Jews, and afterwards to mankind generally.

Christ forewarned His followers of those great crimes which, had they come upon the disciples unannounced, might have caused them scandal greater than they could bear—crimes such as the treason of the apostle Judas, the malice of those highest in office, the chief priests and scribes who brought about first the crucifixion, and then the bitter persecutions which accompanied the preaching of the Gospel after Ascension Day. Speaking on the last head Christ declared, "These things have I spoken to you that you may not

be scandalized, that when their hour shall come, you may remember that I told you" (John xvi. 1-5). Just before the Passion He gave the warning, "All you shall be scandalized in me this night" (Matth. xvi. 31); and indeed so much did He feel the trial to which His conduct and its consequences would expose His friends, that He affirmed, "Blessed is he that shall not be scandalized in me."

This last example leads us to another kind of scandal, which Christ wished to speak of by anticipation — the scandal no longer of sin, but of truths so sublime as to stagger the natural intelligence. That the Incarnate Son of God should consent to die ignominiously was more than men could at once believe. And as there were many other such truths to which the human mind required to be gradually introduced, consequently the revelation of these dogmas was a graduated process. In the establishment of several particulars which go to form the constitution of our Church, we may repeatedly distinguish three stages, — two of preparation and one of fulfilment. We find in the Old Testament a stage of remoter prefiguration and in the New, first a stage of direct promise, and then a stage of accomplishment in regard to the thing promised. Thus the Church was of old prefigured in the central city of worship and of government, Jerusalem with its Temple and high priests; secondly, the founding of the Church was promised to Simon Peter, who under Christ was to be its head; thirdly, the promise was fulfilled. After "*thou shalt be called Peter*" followed "*thou art Peter*," and after "*to thee will I give the keys of the kingdom*" followed the commission "*feed my sheep*," "*feed my lambs*," that is, be shepherd of the whole flock, be the Supreme Pastor on earth, be Shepherd-King. Again as to the feast of Easter; the Resurrec-

tion, that great miracle in the Faith of which the Church was enabled to gather her early converts, was prefigured in the safe deliverance of Jonas after three days' entombment in a large sea-monster; it was promised by Christ when, referring to Jonas, He said, "An evil and adulterous generation seeketh a sign, and a sign shall not be given it, but the sign of Jonas the prophet. For as he was in the whale's belly three days and three nights, so shall the Son of man be in the heart of the earth three days and three nights" (Matth. xii. 39, 40).

On another occasion the Jews sceptically asked, "What sign dost thou give us?" to which inquiry Jesus answered, "Destroy this temple and in three days I will build it up." The words were misunderstood by His hearers and were quoted against Him on the cross: "Thou that dost destroy the temple of God, and in three days dost rebuild it, save Thy own self" (Matth. xxvii. 40). But, as St. John explains, Christ "spoke of the temple of His body. When, therefore, He was risen again from the dead, His disciples remembered that He had said this, and they believed" (John ii. 18-23). For Christ fulfilled His own prediction—*resurrexit sicut dixit*—and He took abundant means to impress the fact on the belief of His disciples. A further instance of the triple stage is furnished by the Church's initiatory Sacrament, Baptism, which first was prefigured by the waters of the Red Sea, through which the Israelites passed, out of the land of bondage: "All in Moses were baptized in the cloud and in the sea" (1 Cor. x. 2); which secondly may be regarded as promised in the words spoken to Nicodemus, "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of heaven" (John iii. 5); and thirdly in due time baptism was estab-

lished, though of the precise occasion we are not certain: it was part of the mission to preach (Matth. xviii. 19).

After these illustrations of a definite plan on God's part we must pass on to the Sacrament, which we venerate to-day, and see how it was prefigured, promised, and established. We shall find each of these stages clearly marked.

I

Out of the many types in the Old Law which foreshadowed the Holy Eucharist, two in particular are pointed out to us, because they are mentioned, one at the time when Christ promised to give His Body and Blood as food, the other at the time when He actually made the gift. At the time of the promise Christ mentioned the manna, at the time of the fulfilment He celebrated the supper of the Paschal Lamb.

1. Moses had proved his divine commission as deliverer and legislator by many signs; and this led the Jews to ask Christ for a similar token that He had been sent by God: "What sign dost thou show that we may believe thee? Our fathers did eat manna in the desert, as it is written: He gave them bread from heaven" — In reply Jesus said, "I am the bread of life. Your fathers did eat manna in the desert and are dead. This is the bread which cometh down from heaven, that if any man eat of it he may not die" (John vi). Back then to the history of the manna we must go and there we shall find characters so clearly anticipatory of the Blessed Sacrament that it will be needless to point out all the applications.

As to time the manna was given during the forty years of wandering in the desert, and the gifts ceased

not till the land of promise was reached. Not till the corn from Egypt, the great land of corn, was consumed, did the manna appear as food from heaven in contrast to earthly food; and it lasted till the corn of Canaan could be gathered. It is called in Exodus (xvi) "Bread from heaven"; in the Book of Wisdom (xvi), "Food of angels," "Bread from heaven, having in it all that is delicious and the sweetness of every taste," so that "serving every man's will, it was turned to what each man liked"; and in the 77th psalm occur the names "bread of heaven," "bread of angels." By St. Paul the manna is styled "spiritual food" (1 Cor. x. 3, 4). Connected with the giving of the food are some circumstances highly significant which show the constant character of God's gifts in this world of probation, that they are not only acts of benevolence but also trials of man's fidelity. God clearly affirmed His purpose in the words, "That I may try the people, whether it will walk in my law or not" (Exod. xvi; compare Judges ii. 23). Amid the murmurs of the people the manna was first sent, along with the flesh of quails; but the quails were not continued, and subsequently the clamor for flesh became so loud that God yielded to them in His anger. Some Egyptian followers raised a cry, in which the Israelites too readily joined: "Who shall give us flesh to eat: we remember the fish we ate in Egypt. Our soul is dry, our eyes behold nothing else but manna." For a month the murmurers had quails in abundance; but they paid the price of their sensuality when, smitten with plague, they left behind them corpses in such abundance that the place was called, "the graves of lust" (Num. xi; Deut. viii). Afterwards we find the psalmist alternating from verse to verse between the favors of God and the ingratitude of the people, between the punishments and

the repentances of the Israelites. "They did eat and were filled exceedingly, and he gave them their desire; they were not defrauded of that which they craved. As yet the meat was in their mouths and the wrath of God came upon them. And he slew the fat ones among them, and brought down the chosen men of Israel. In all these things they sinned still, and they believed not His wondrous works. And their days were consumed in vanity and their years in haste. When He slew them they sought Him, and they returned to Him early in the morning. And they remembered that God was their helper, and the Most High their redeemer. And they loved Him with their mouth, and with their tongue they lied unto Him. But their heart was not right, nor were they counted faithful in His covenant" (Ps. xxvii. 29-38; compare 2 Esdras ix. 20, 21). Truly could St. Paul say, "With most of them God was not well pleased" (1 Cor. x. 5). Such were the Jews in their reception of the manna; and when we come to the use made by Christians of the Blessed Sacrament, we shall have to observe, that, if not "with most of them," at least with very many "God is not well pleased," and that it is the food which "tries the people, whether they will walk in the law or not."¹

Another thing about the manna that is relevant to the present festival is its mysteriousness, which led the people to ask, playing upon the word *manhu*, "what is this?" "To him who conquers," says Christ in the Apocalypse (ii. 17), "I will give the hidden manna"; hidden, that is, up to the time of its being revealed in the Kingdom of Heaven, — hidden now, when in consecrating the Chalice the priest declares the work to be a "mystery of faith." To this character of mysterious-

¹ The lintel of the synagogue at Capharnaum has been found. On it is carved the manna with vine-leaves and grapes.

ness we may add the mention of only one more circumstance, — the reservation of the manna in the Ark as a perpetual memorial of God's bounty to His people. "Moses said to Aaron, "Take a vessel and put manna into it, as much as a gomer can hold; and lay it up before the Lord to keep unto your generations, as the Lord commanded Moses. And Aaron put it into the tabernacle to be kept" (Exod. xvi. 32-35). Afterwards Aaron's rod was added, a memorial of the true priesthood, by the side of what typified the future victim of the Christian Sacrifice. The adjuncts also were symbolical, — the temple of the Christian Church, the tabernacle of the Incarnation, the shekinah of the Sacramental Presence, the table of the fulfilment of the Law.

2. The second figure was that of the Paschal Supper, at which, in anticipation of Him whom the Baptist pointed out as "the Lamb of God who taketh away the sins of the world," a lamb was sacrificed and eaten in conjunction with unleavened bread and the wine-cup. We notice the two words "sacrificed" and "eaten," and observe the symbolism of the "unleavened bread," signifying freedom from corruption, and pointing incidentally to the fact of the haste with which the people had to depart from the land of bondage, when there was no time for the ferment to do its work, and consequently it was omitted. St. Paul speaks of the former as being more intrinsic to the rite itself (1 Cor. v. 6-9); but the latter harmonizes more closely with what was signified by the girded loins and the feet shod, and the staves in the hand and the standing posture. Thus was foreshadowed that which was to be the Food of us wayfarers, who have here no abiding city, but must be ever going forward towards the land of promise. And just as the Jews were privileged

above other peoples, so that no stranger, not aggregated to the race, might partake of their paschal supper, so we are privileged above the Jews, in that "we have an Altar whereof they have no power to eat who serve the tabernacle" (xiii. 10).

The blood of the slaughtered lamb was sprinkled on the doorposts, a sign to the death-doing angel to pass by the houses of God's people, and a type of that still more saving Blood of which it is declared, "Unless you eat the flesh of the Son of man and drink His blood you shall not have life in you. He that eateth my flesh and drinketh my blood hath everlasting life, and I will raise him up at the last day" (John vi). This discourse occurs only in the Gospel of St. John, who is also the only Evangelist to apply what was commanded concerning the Paschal Lamb to the dead body of Christ: "You shall not break a bone" of the victim (xix. 36; compare i. 29, 36). Finally, as the Sacrifice of the Paschal Lamb was one of the three annual occasions when all the men of the Jewish race had to gather in Jerusalem, so Easter or thereabouts is the season when all Christians, of sufficient age, are commanded to gather round the Altar and to eat the Flesh of the Lamb of God sacrificed for their redemption. "Thou shalt sacrifice upon the altar two lambs of a year old every day, one lamb in the morning and the other in the evening" (Exod. xxix). After the erection of the Temple the Easter lamb had to be slaughtered there by the head of the household before the priest, who poured the blood on the altar and burnt the fat there. There were exceptional occasions when a number of families combined.

II

From the prefiguration we pass to the next stage, which is the promise made by Christ in the sixth chapter of St. John's Gospel. After our Lord had fed five thousand persons by the miraculous multiplication of five loaves and two fishes, and after He had, by these and other means, disposed the minds of His audience so that they should burst forth into the declaration, "This of a truth is the prophet that is come into the world," then it was that under an allurement and under a threat He announced that they must eat His flesh and drink His blood; though as to the mode of their so doing He gave, at the time, no indication. They were to trust Him for finding His own way to His own ends. The allurement He held out was everlasting life for those who showed due compliance; the threat, in case of refusal, was everlasting death.

If now we refer back to the manna we are reminded how it was meant to act as a test of the people, how it did try them, and was the occasion of much incredulity and murmuring. So too was it when Christ announced the mystery of the Blessed Sacrament: He was met by incredulous questionings, by murmurings, by reference to His lowly origin at Nazareth. Many left His previously valued company in disgust. To complete the lessons that we are intended to draw the Evangelist adds a detail which might seem out of place, but which really is very much in place. "Jesus knew from the beginning who they were that did not believe, and who it was that was to betray Him" — thus coincidentally with Christ's first promise of the Holy Eucharist mention is made of Judas, who was perhaps the first sacrilegious communicant: and the mention is emphasized when, turning to His

apostles Christ uttered those awful words, "Have I not chosen you twelve, and one of you is a devil?" Again at the Last Supper Christ repeated this pointed reference to Judas: and it is to keep before us the same sad aspect of a great truth that St. Paul, in the Epistle of the day, where he is describing the institution of the Blessed Sacrament, tells us that it took place "on the same night on which Christ was betrayed" by Judas; and is careful to add the warning, "He that eateth and drinketh unworthily eateth and drinketh judgment to himself."

Thus does the Blessed Sacrament bring before us a repetition of the murmurings, the abuses, the ingratitude which marked the giving of the manna. Belief in the Holy Eucharist is one great test by which to distinguish heresy from orthodoxy; while among believers themselves the conduct shown to the Holy Eucharist is a test of their spiritual state in the Church. Christ is here to discriminate believers from unbelievers; and between believers themselves, to discriminate who will and who will not live up to his faith. Take a Catholic congregation and consider what an approximate method of distinguishing between better, worse, and worst we have in the way in which different members comport themselves towards Christ in His Sacrament. To many persons it is what it is intended to be, a bond of close and ever closer-growing union with God; whereas to others a prodigy of God's love to man is turned into a prodigy of man's ingratitude to God; and it were better for such as these that the Blessed Sacrament had never been. To them this day, with all its joyous manifestations, is less than meaningless; but, thank heaven, there are others for whom the Feast of Corpus Christi has its proper significance.

III

At length the time came for the fulfilment of figure and promise; and it would have been quite out of proportion if the antitype had not far outdone the types, which were but its foreshadowings. Hereupon there is call for a brief declaration of the dogma of the Holy Eucharist which is not likely to chill the fervor of devotion; for is it not very characteristic of the Office of to-day that in it St. Thomas has so splendidly combined dogma with devotion? Moreover, it is a fact that among Catholics there is often what may be styled a sad *incuriosity*, so that about points that they might easily know they are content to remain ignorant or dubious. Curiosity in our language generally bears a bad sense, standing for the desire to learn either what does not concern us, or what it is harmful for us to pry into; but *curiositas* in the Latin tongue means primarily a careful investigation in the praiseworthy sense. Such solicitude after knowledge all should have in regard to the greatest of our Sacraments; about it no one should be listlessly incurious. Premising, then, that God's words are, when He wishes it, effective of that which they signify: "He said and they were made"; "He called and they replied, We are here."

1. Let us consider the words of consecration. Christ took bread into His hands, and over it He said "This is my body." Forthwith the substance of bread ceased to be and in its place was His own body, after the similitude of the change of water into wine at Cana. Christ's body was present by the direct force of the words; but by reason of concomitance, or inseparable accompaniment, because Christ's Body was conjoined with His Blood animated by His soul, and hypostatically united with His divinity, the whole Christ, Man and God, was

present under the appearance of bread. Further, because the Trinity is one in substance or essence, where the Son was, there too were Father and Holy Ghost. The consecration of the Chalice is explained after a like manner. Over the wine Christ said equivalently, "This is my blood": forthwith the substance of wine ceased to be, and in its place was His own Blood. The Blood was there by the direct force of the words; while by force of concomitants came the soul, the body, and all three Persons of the Blessed Trinity, but primarily the Person of the Son, for He alone is Incarnate.

2. The rite thus consummated was a sacrifice, anticipatory of that soon to be offered on Calvary; it was also a Sacrament of which, though Scripture does not expressly say so, it is supposed that Christ Himself first partook, and then gave to His Apostles. In that case, it would be the one and only Sacrament that Christ received; for His baptism was clearly no more than the baptism of John, which was not our Sacrament of Baptism.

3. But what Christ once bestowed, He designed to make a perpetual bequest. It was "the New Testament in His Blood"; and the word "Testament" St. Paul interprets not only as a covenant, but also as a Last Will, in which Christ bequeathed to us the means of magnificently "showing forth His death till He come," that is, till the end of the world. We have the authority of the Council of Trent for it, that in uttering the words, "Do this in commemoration of me," Christ ordained His apostles priests. True, this is not the formula now used by a Bishop in the Ordination service, but it was admirably adapted for the purpose which our Lord intended; for what is at least the most essential note of all priesthood? St. Paul answers, "Every high priest," and also every priest, "is

appointed to offer gifts and sacrifices." To baptize, to absolve from sin, to anoint, is not the deepest character of the priesthood; but the power to offer sacrifice, that is primarily the priesthood, and that chiefly it was which Christ conferred, when after having offered the Eucharistic Sacrifice Himself, He said to His apostles, "Do this in commemoration of me."

4. From the consideration of what Christ did in the supper-room, we learn what is the treasure we to-day possess in the Holy Eucharist. We have in it our one sacrifice and our chief Sacrament; and on each of these two heads a little more may be said.

The Holy Eucharist is our one great Sacrifice; one, because it is too great to allow a second; great, because of the victim and because of the priest. The victim is Christ Himself, immolated mystically, and no longer after a bloody manner; yet really immolated so "the Lamb slain from the beginning of the world" is also and in a more literal sense slain to the end of the world. In the state of a victim to which Christ in the Blessed Sacrament is reduced the immolation is sufficiently provided for, without the actual shedding of blood. Again, the Priest is likewise Christ, the one absolute independent priest of the New Law, all other priests being so relatively, ministerially, and because of their identification with Christ; an identification which never appears more forcibly than when, in the act of consecration, they each say, "This is *my* body," "*my* blood." Here is the dignity of the Christian priesthood, after which if any one sincerely aspire, his wish is good; but let him remember that he does not seek a dignity without its burden, an honor without its onus. For Christ, who communicates to the men that are His priests the power to sacrifice, expects sacrifice for sacrifice; and often the measure of success in minis-

terial duties is the degree of the spirit of the priest's self-sacrifice.

Yet another remark on the Holy Eucharist as a sacrifice. Sometimes a Protestant tells his minister that he can pray better at home, and does not need to go to church. Well, the minister can, of course, even from his point of view, urge the duty of public worship, which binds everyone living in society; but he cannot urge what the Catholic priest can, namely, the plea that the Mass is our supreme act of worship above all private prayer, and not within the power of the layman to offer; that consequently the layman is bound to come to church, and to the morning service, rather than to the evening, because he must hear Mass. The Mass beyond all others is *the* church service: it makes an altar really an altar, and not a mere table; a something as its name signifies, raised on high, the legitimate "high place," the conspicuous spot where sacrifice is offered, and whither all faces must turn. Hence, St. Anselm could say that "the church is made for the altar and not the altar for the church."

Lastly we have to consider the Holy Eucharist as a Sacrament, a great central Sacrament, round which the others are grouped, as round Him who is the grace-giver in each of them. Unlike other Sacraments the Eucharist is an abiding Sacrament; it is a Sacrament, not only in the act of reception, but as long as the species endure. The baptismal water and the consecrated oils we reverently keep in the church; but we do not pay to them that supreme adoration which we pay to the consecrated Host. The Host is there to be worshipped with divine honors, but its outer appearances show us that it is further meant to serve as our food. It is the tree of life in the paradise of God's Church, and requires the state, if not of pristine at

least of restored innocence in those that eat of its fruits. When duly prepared we partake of it; it is to us a transforming and almost a transubstantiating nourishment. If there is any truth in the saying "Man is what he eats," surely he who is fed on the glorified Body of Christ should be changed into somewhat of another Christ. "Christ is your life," "For me to live is Christ," declares St. Paul: and though his words have not direct reference to our Sacrament, they are eminently applicable to it, and point out what should be the effect of our frequent communions.

Corpus Christi being the wholly joyous feast of the Blessed Sacrament, as Maundy Thursday is its half-joyous, half-mournful feast, it is a day of pageantry, and rightly so. Before the great religious revolution in England, it was there a civic festival, in which the municipal authorities and the several guilds walked in long procession. When the more solemn forms of ritual were abolished, when churches were stripped of their ornament, and the whole service was made as sombre as possible, one great object of the change was the protest against the doctrine of the Real Presence,—a piece of genuine Protestantism; and with the revival of that doctrine in late years there has been a corresponding revival of ritual in the national establishment. We keep to that which we have never renounced—to the old doctrine and the old ritual. Yet while we go through our pompous ceremonies, we need to be very careful lest what our adversaries suppose to be the essential evil of our mode of worship should be allowed to become an accidental blemish; lest we should let the outward display steal something from the inner spirit. Assuredly the Corpus Christi ceremonies were never meant by the Church to be performed in forgetfulness of the Body of Christ, which they profess to

honor. They were not intended to give to a church an opportunity of displaying its treasures before a gaping throng; or to give to those who take part in the function an opportunity of displaying themselves and their accomplishments; or to those who are listeners and onlookers, and ought to be something better, an opportunity for cold, dry criticism. Not for such vain purposes did Christ make His perpetual bequest of His Body and Blood. It was a bitter thing for the Jews, that God had more than once to say to them, "I reject your feasts and your fasts, your ceremonies and your sacrifices, because not I, but yourselves are to be found in them." Our sacrifice in itself God cannot reject because of its intrinsic worthiness; but He may reject our mode of taking part in the rite. Therefore we have to look to our dispositions, to enter properly into the services of the feast, and from thence carry away a great reverence for God's sacramental presence. The exercise of the presence of God is a virtue proper to all feasts; but we Catholics add a belief in the sacramental presence, and should entertain for this perpetual presence such a perpetual reverence that in the words of one of the Church's Post-communions "Being grateful for gifts received we may obtain favors yet more excellent." We have so to worship Christ under His sacramental veil, that the time may come for us when the veil shall be withdrawn, and faith shall give place to sight, and we shall be inundated with the glory of the Beatific Vision. In the Post-communion for the Feast the Church reminds us that while the substance is the same, the manner of presentment and of acceptance is different: different as figure from the object figured: "Fill us, O Lord, with the eternal fruition of the Godhead, which the reception of Thy precious Body and Blood prefigures."

CHAPTER XIV

THE SACRED HEART

- I. Divine favors in the seventeenth century granted to save France from religious disaster, one of them notably coming through St. Margaret Mary Alacoque.
- II. The counteracting powers of evil in the country.
- III. Christ proposes as the qualities that commend Him for our Teacher His own humility and meekness of heart.
- IV. Our duty to learn of Christ, in the spirit of meekness and humility, the virtues of discipleship.
- V. Devotion to the fleshly Heart Incarnate in the Son of God as a safeguard against a pretended spirituality (which is really the carnality) of the beautiful for carnal-minded hypocrites.

IN his *Provincial Letters* Pascal, betraying the fact that he is not master of his subject, makes merry over the idea of "a sufficient grace which proves practically insufficient." Whatever theories the diverse schools hold on this question, all Catholics are obliged so far to attribute man's sin to his free will as sincerely to repeat with Ecclesiasticus xxxi that the good man "could have transgressed and did not": which sentence contains as its immediate inference that the sinner "could have acted virtuously but he offended." What we have now to see is that Devotion to the Sacred Heart which originated in France was one of the many means that ought to have saved the country from its terrible infidelity but did not: *populus debuit non transgredi et transgressus est.*

I

Let us consider the provisions made in the seventeenth century. St. Francis de Sales with his Nuns of the Visitation, who were designed by him for active workers but were restricted by higher authority to co-operation through prayer in seclusion, was a great power raised up to withstand the evil and propagate the good. Henry IV wanted to draw him wholly to labor in France, but the Saint, while doing much for that country, refused to give up his outlying diocese of Annecy. He is certainly to be counted as one of the great preservative agencies against French corruption. Cardinal de Bérulle, imitating the example of St. Philip Neri, founded the Oratory of Jesus, a congregation of secular priests without vows, whose purpose was to regenerate their own sacerdotal order and to labor for the people. One priest of the congregation founded a branch known after his own name as the Eudists, whose influence was precisely that of the parent society: Père Olier was another strengthener of the secular clergy, acting from his centre at St. Sulpice in accordance with the training which he had received from St. Vincent de Paul. St. Vincent instituted besides his Sisters of Charity his Congregation of the Mission, or of the Lazarists, themselves bound by vows, but having for one of their special purposes the formation, through retreats and in other ways, of a good secular clergy. He wished to avoid the appearance of founding exactly a new religious Order, while he imposed vows as a bond between the members of his association. St. John Baptist de la Salle carried on through his brotherhood the training of subjects to virtuous habits at an early age, in religious knowledge

and practice. The old Order of St. Benedict developed a reform known as the Maurist. The centre was at St.-Germaine-des-Prés, in Paris, at the head of which was the Prior, Dom Didier de la Cour. He had an ally in De Rancé, the reformer of the Trappists, in 1667.

These are some of the best known Institutions which God gave to France in the seventeenth century as ample means of preventing the calamities to the Faith which came in the eighteenth. The other source of saving grace which here especially concerns us was the setting up of the public cultus, through the visions granted to St. Margaret Mary, who dates their beginning in 1673. Though she denies that she was consciously determined by any predecessors, yet it is well known that the devotion itself was not new, and that in substance it could not be. In the same century Père Eudes had promoted it and St. Francis de Sales had somewhat anticipated its revealed emblem sixty years beforehand; for on the Friday of the Octave of Corpus Christi, 1611, he had written to Mother de Chantal: "To-night God has given me the idea that our house of the Visitation is noble enough to have its coat of arms and its motto, its device and its cry to battle. I have thought, therefore, my dear Mother, that with your consent we will take as our arms a heart pierced by two arrows, girt round with a crown of thorns; and surmounted with a cross, which shall bear the sacred names of Jesus and Mary. It was through the opening of His Sacred Heart that our dying Saviour brought our Institute to birth." The practice was no isolated notion suddenly springing up in the mind of St. Francis de Sales: many before him had spoken of the worship specially due to the same object. To show the validity of St. Margaret Mary's call, the devotion which she an-

nounced as God's will spread against great opposition through France in twenty years, before the century had elapsed in whose latter half she had first received the mission.

II

Against all these powers for good there were range terrible powers of evil. Religion was wounded not only by wars on both sides cruel between Huguenot and Catholics, but also within the Church by conflict against the false and schismatic policy of the Jansenists. The royal power was set in opposition to the papal; and high ecclesiastics acting as statesmen showed a scandalizing worldliness; for instance, the three Cardinals Richelieu, Mazarin, and De Retz. The nobility, who ought to have been leaders to the people in right conduct, left their dependents to poverty in the country districts and gathered round the luxurious Court of the capital, there displaying the example of the most expensive pleasure-seeking and of wasteful vanity in dress and adornment. But especially poisonous was the literature of the writers who produced the *Encyclopaedia*, and of Voltaire, the scoffer at Christianity, while he saved himself from atheism by professing a deism which did not receive from him even its limited recognition of the true Deity. His spirit may stand for what may be taken as definitive of the antagonism to the meekness and humility of the Sacred Heart. It was the spirit of overbearing pride and scorn. It was a bad *fierté* in the radical sense of the French word, which is derived from *ferus* and *θηρ*, wild beast. It was fierceness incarnate against gentleness incarnate in Jesus Christ. Anti-religious France has never given up that diabolic spirit in its worst members. It is the malaria, the poisonous atmosphere, of

mala aria,¹ as the Italians say, in which those who breathe it cannot live healthily without use of supernatural antidotes.

It was a great neglect of grace that the seventeenth century, the Sacred Heart century in France, did not know the day of its visitation proclaimed by a saintly Nun of the Visitation Order. Some ignored the supernatural, while others claimed more of it than was their right. The Jansenists were allied to the school of Baius in claiming grace as the natural right of unfallen Adam, and therefore in exaggerating the necessity of fallen man to sin. Pascal took the same side so far as he supposed the ignorance of lapsed humanity to be that of scepticism as taught by Montaigne, Charron, Bodin, and others. With a desperate plunge into faith he defied the reason which he ought to have conciliated with his Christian belief. In another way our Browning desperately falls back on faith to make a very wrong-looking world "all right." France at the time suffered all the more from a disloyalty in not recognizing the authority of the Council of Trent, which would have trained clerics and religious not to be as was Rabelais, who conceived a monastery of absolute undis-

¹ A notable instance of the French atmosphere which taints young men in their teens is given in the laments of the poet Alfred de Musset, who says that he could never escape from the pains of his thirst for the Infinite. He tells of the origin of the malady in youth: "Who shall ever recount what passed then in the schools? Grown men doubted all. Poets sang of despair. Students left school fresh and ruddy of color with blasphemy in their mouths. Hearts faded away like crushed flowers. Instead of enthusiasm for evil we had only the negation of good. Some aged fifteen, sitting carelessly amid a flowery shade, made jokes that would have made the stolid trees of Versailles shake with horror." A prose writer, being more reticent than the poet, might hide away such experiences; but silence about the evil would not still the inner distress which at times must beset the blasphemous reveller in his impiety.

cipline, much to the delight of all libertinists. To cast off "the sweet yoke and the light burden" by reversing the precept to be "meek and humble of heart" was the vainglory of a French party in the seventeenth century, which showed its spirit by honoring as one of its martyrs the mountebank Vanini.

A teacher, not as a matter of boastfulness but in order to gain necessary trust, has to declare his qualifications for office. As His chief claim Christ put forth what no other could advance, namely, that while as God He was personally the Word of the Father, as Man He came charged to speak as Messiah the words of the divine message, which is known to us as the Gospel of Salvation. But He also commended Himself for a teacher by reason of two virtues which are imitable by us in our lower order: these are meekness and humility of heart. Of these as merely natural virtues the first has a distinct recognition in pagan doctrine, the second receiving only there a partially implied approval. Meekness appears in the Aristotelian list (E. N. iv. 5) as the golden mean between the extremes of vicious anger and that absence of due resentment against wrongdoing which is a neutrality not consistent with proper feeling in face of injury. Such an indifferent attitude is declared to have gained no distinctive name for itself. Aristotle calls it in this sense anonymous. It is not such an important defect as to require a special term, in the same way in which anger needs a word of clear designation. Meekness was not as definitely recognized to be a virtue as anger was perceived to be a vice. The other virtue, humility, had but an indirect recognition from Aristotle and other Greeks. They condemned boastfulness, insolence, and self-exaltation before the gods of nemesis. But the limited character of their idea is shown in the

several offences against humility which Aristotle expects in his great-souled or lofty-spirited man (*μεγαλόψυχος*, N. E. iv. 3). Where this was the ideal for admiration, it is not wonderful that besides the charge of abstinence from social interests, also a slur on humility of disposition, displayed in the fuller measure of Christian meekness, was cast by the denouncers who called them weak and inefficient (Tacitus, *Annal.* xv. 44; Pliny, *Epist.* x. 97; Suetonius, 16; and Domitian, 15; Rutilius Numantianus, i. 389-440). The last named was specially disgusted at monks, and indignant that the pleasant island of Capreae should be defiled by such poor, squalid creatures: *Squalet lucifugis insula plena viris*. He is specially angry with one individual who left the splendors of a rich life for monastic rudeness: *Infelix putat illuvie coelestia pasci*.

III

The humility which Christ taught appeared in His own example, which was what He appealed to, not merely to His doctrine. He could never deny or even forget the supreme height of His dignity as Son of God: there was no scope for humility there; but at the same time He did in His human mind think humbly of His human nature in itself. His finite intellect was quite abased before the divine nature with which He was hypostatically united. On this side, the only side on which it was possible for Him to humble Himself, He, as it were, emptied out Himself of His dignity. In this abasement as it expressed itself in submission to outward dishonors, St. Paul proposed Him to the Philippians as the highest example for our imitation. To describe the humiliations of His life would be to copy out a large portion of the whole Gospel nar-

ratives, familiarity with which in the mind of instructed Christians dispenses with any repetition here. On the foundation of His humility the meekness of His conduct rested, while it never trespassed upon His right and need to denounce and punish offences.

IV

Christ's example having briefly been treated as known beforehand, we must spend more time upon our duty of imitation. We should be conformed in heart to His Heart of meekness and humility. He might question us in the words of Jehu (4 Reg. x. 15), "Is thy heart right, as my heart is with thine?" The fault of the Israelites journeying out of Egypt was want of concord, or harmony of will, with "the meek Moses" — "the meekest of all men dwelling on the earth" (Num. xii. 13): "They set themselves to sin, and they angered God, and tempted Him in their hearts. Their heart was not right with Him" (Ps. lxxvi. 17).

One guide to conformity of heart to the Sacred Heart is the doctrine of the eight Beatitudes. Many writers have discussed the question in what Beatitude consists: but while abundant schemes for short cuts to happiness have been advertised, the eight maxims of Christ have been neglected. In one aspect these are imperfect, inasmuch as they are not a statement of what is man's final and complete happiness, which is inconsistent with the hardships that they require to be borne. What they propose is the means needful during an imperfect stage of existence for ultimate attainment. It is true that they also do much to make life more pleasant by easing man's vexations under trial, his anxiety after riches, his bitterness of strife, while they bring many positive delights in the virtues purchased, in

friendship with God, and even in some temporal blessings which come either by natural consequence or as the divine rewards belonging to the "centuple in this life."¹ The nobility of the scheme appears in the personally beautiful character which would be exhibited by a description of a man who possessed all the qualities, and still more by living converse with one endowed so fairly. He would be the gentleman, possessing every part that could be desired to constitute gentleness. This quality is directly expressed in the terms of the Beatitudes, — meekness, mercifulness, peacefulness, and desire of that justice which seeks to give every man his own. Then for the earthly condition as distinguished from the heavenly a charm is added to gentleness by the patient suffering of the mourners and of the persecuted and the maligned.² All foulness that could be offensive is excluded at the outset by cleanness of Heart. The Sacred Heart itself has all those lovable qualities: it delights to find other hearts obedient like to itself. These are they who have answered the invitation, which is also a royal command, "Learn of Me, for I am meek and humble of Heart." Fittingly for the eve of All Saints and on the Feast itself the Church has chosen the texts which enumerate the Beatitudes as the elements of Holiness.

It would be a great error to say that the Beatitudes,

¹ The collect for the feast of St. Paulinus of Nola may refer the *centuplum* to the next world. St. Matthew is neutral (xxix. 29); but St. Mark (x. 30) and St. Luke (xviii. 30) make the addition that the *centuplum* is for this world; its defectiveness is signified by St. Mark when he says that it is to be "along with persecutions."

² The mere worldling who out of policy makes the least he can of his inevitable troubles may use the insincere piety of Horace's verses:

*Quanto quisque sibi plura negaverit
A deo plura ferat.*

beginning with "the poor in spirit," really favor at best the piety of the poor spirited, or lackadaisical devotees; that they take out of life liveliness and blitheness, enthusiasm and vigorous action. A sufficient reply to this misstatement lies in the life of Christ, of His Apostles, and of other Saints innumerable. These may be styled the eminently fit men, though they depart widely from current notions of fitness; for instance, from that of the parent who, lately writing to a leading journal in the controversy about what school training ought to be, said: "For my part I had rather my son had an enthusiasm for games than for work or for anything else in the world. By games he will do everything to keep himself fit and to avoid making himself unfit."¹ He failed to add the term of reference—fit for what? The really bracing life of the Beatitudes is a much nobler gymnastic than are games, though of course it will not of itself give the whole scheme of the school course, which has also the end to train youth for the world—a legitimate object, but not the highest purpose in the Christian school. Among the religious Congregations of the Catholic Church some of the teaching Orders take their name from the Sacred Heart; and that is a very good affirmation of principle for educators, though not found in secular pedagogics.

¹ Enthusiasm for games has in its limited sphere a great utility; the abuse of them involves the danger of cultivating the animal man without a conscience. Walt Whitman's praise of the animals will not do for men:

They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God.

V

One incidental gain from devotion to the Sacred Heart is not to be omitted, for it is a preservative against the fatal delusion of a spirituality that is false. The material Heart of our Lord is itself worshipped, but, as theologians teach, *in se, non propter se*, in itself but not on its isolated claims, as it is a fleshly organ. The pretended spirituality of many who scorn as unfeeling the hardness of mere "hearts of oak" is a soft fleshliness: it is no Platonic ascent from the carnal beauty, disregarded in itself, to the ideal. The ideality so often paraded is but a cloak for carnality. Worshipers of the Sacred Heart, if they have fully learned their lesson, can genuinely do the high thing, which is to sink the flesh in the spirit. Thus they are set free from the dangerous snare of beauty and from capture in the meshes of the material disguised as spiritual. The *galantuomo*, the gentleman in the Italian term, is gallant even in the double sense of gallantry, which sometimes is diversified by two different placings of the accent. As accented on the second syllable gallantry is a dangerous art to preach, but it is not impossible to one imbued with the spirit of the Sacred Heart, and obliged often to discharge some courtly office. Most persons are not so bound and need no specially cultivated gallantry accented on the penultimate. He also can safely join in thanksgiving to the Creator for not having made the world wholly drab without the adornment of beauties. So to have relieved its dullness and pains was certainly beneficent on the part of the Creator. But His gift is one which becomes a dangerous instrument in the hands of the reckless: and very many thereby inflict wounds upon themselves. The consolation to the Sacred Heart is in the increas-

ing multitudes who learn through its means to escape the perils of sensual charms and to turn these all to their designed purpose of attracting souls to Him who is the Good, True, and Beautiful. It is a test of the soul to be able to use the Cantic of Canticles without adverting to its sensuous imagery while looking only to its spiritual sense. Theodore, Bishop of Mopsueste, was condemned in a synod for saying that the only literal sense was the carnal sense of a mere love song, and that the spiritual sense had been superadded. How naturally the Cantic can be used as spiritual is shown from the employment of it for Antiphons on feasts of our Lady, or in reference to the Church. Those accustomed from youth to these applications hardly notice any other meaning than that of the ritual, though no mention is made of God or of direct religion. A devout client of the Sacred Heart is specially safe on such occasions, and this implies a great advance along the line of true spirituality in the face of its enemy. To the pure of heart things otherwise dangerous are without evil suggestions.

CHAPTER XV

SAINTS PETER AND PAUL

- I. Constitutions framed in technical terms. Christ used figurative language to establish the Church.
- II. The figures employed:
 1. The building and the ruling of a house. Its moral lessons are:
 - (a) Edification.
 - (b) Membership in one divine household of harmony.
 2. The shepherd.
 - (a) The pastoral office in all its grades is important but the sheep also have grave duties correspondingly.
 - (b) Sheep must beware of wolves.
 - (c) The Eucharistic feeding of the sheep.

I

WHEN some important settlement has to be made even in a matter not far-reaching, great care is spent in drawing up the statement of terms. A single Bill in Parliament requires pains to be taken over the form of its original presentment, over its modifications under discussion, and over its final shape as a law accepted. To settle a national constitution with fundamental laws is a greater task; and greater still may be the federation of independent States, such as America brought about by a most minutely calculated scheme. The League of Nations is an example of still more complex planning. But when Christ laid down the Constitution of His world-wide Church under one supreme Sovereign or Pontiff upon earth, He departed

from the legal way of wisdom because He was speaking in the style of His own country, in no phraseology peculiar to any one legislator, and with a superiority over human contrivances. What none of our deliberate assemblies would do to set up an important institution He did when He established His Church in figures of speech, not in legal-or parliamentary technicalities. In so acting He was following Jewish usage, and the figures which He chose were to His fellow countrymen most familiar, as they have become to us by long use of the Holy Scriptures. What He employed was the imagery first of building a house and putting it under a ruler, and secondly, of a shepherd guiding and feeding his sheep.

II

I. In the promise made to Peter (Matth. xvi) he was to have the place of foundation-stone in the structure of Christ's Church, not absolutely the first place, for that was Christ's (1 Cor. iii. 10), but the second. Upon this basis the building was to be quite stable, standing to the end of the world, in spite of the fiercest assaults made upon its walls by the combined powers of earth and hell. Within was to reign order under one who held the Keys as token of his administration, with power to open and shut in the way of authority. The sense of these figures is quite clear when taken along with the provided means of interpretation. Even the most accurately calculated formulating of a constitution needs commentary for several concrete applications; hence a little library has been written to explain that most painstaking document of clear thinkers, the American Constitution. Christ did not leave His legislation by metaphor without establishing an adequate

power to declare what was the law in the several conditions essential to actual life in His Institute.

Going for a moment beyond dogma to some moral lessons, we find that these are easy to draw in great abundance. Let us take for simple examples:

(a) The figure of building is the meaning of the Latin original of the word "edification," with which we are so familiar in spiritual books and discourses. It is the duty of all to give and take edification, attention to which is the best preservative against the great sin of giving and taking scandal. We should thank God heartily if He has so placed us in the world that in both parts of the former department, edification, He has made our condition very favorable while He has not exposed us to great occasions of scandalizing or of being scandalized. That relieves our consciences from much anxiety: we rejoice in the good and are constant in the avoidance of the evil; while we are keen for edification we shall not be lax about scandal.

(b) Another lesson which the image of building teaches us is that we have our house, our home in God's Church. We are not shelterless, not vagrants from casual ward to casual ward, not tramps who often have no cover over their heads, not frequenters of public inns, where strange companions are encountered. We are children of the royal palace, provided with every inducement not to wander away, made to feel that "there is no place like home": "home, sweet home." "You are not strangers and outsiders but fellow citizens with the saints, belonging to the household of God: and you are built upon the foundation of the Apostles and the Prophets, Jesus Christ Himself being the chief corner-stone: in whom all the building fitly conjoined groweth into a holy temple in God: in

whom also you are built for a habitation of God through His Spirit" (Ephes. ii. 19-23). Such is our condition in our Church-home in which we are children acting figuratively as "living stones of the spiritual house" (1 Pet. ii. 15). Those who have read the allegory of the early writer Hermas, "The Shepherd," will remember how largely he employs the imagery of the building.

2. The figure used by our Lord when after His Resurrection He fulfilled His promise to Peter was taken from the familiar notion of a Shepherd-Prince or Patriarch who has care both of literal sheep and of the human flock. The Old Testament has pleasing pictures of this kind; while it very severely denounces the bad shepherds who abuse their office for selfish purposes (Ezech. xxxiv). Finally came Christ, "the Good Shepherd," under whom St. Peter holds the chief charge in the fold of the Church. Moral lessons again stand out obviously to any attentive mind.

(a) Pastoral care is exercised by Bishops and their auxiliary priests: these are special sharers in Peter's charge; but all Catholics who are in authority, especially parents, teachers, heads of households and guardians, have some part in the honorable and highly useful pastorate. St. Paul was sensitive to his responsibility, "Woe to me if I do not preach" (1 Cor. xi. 16). Preaching requires much labor, often more than our overworked priest is able to bestow; also it requires a single-mindedness to aim simply at its proper end, without indolence and without yielding to motives of self-display, or adulation or respect of persons. *Eloquens et sapiens pietas* has been proposed as the ideal: not, however, a merely cold discourse such as dissenters used to charge to the account of the Anglican scholars who retorted with the charge of "enthu-

siasm" against those whom they called "rangers." Time has been when a supreme value has been set upon rhetoric, or oratory, upon grounds of varying merit and demerit. Living under the Renaissance, and wishing to guide it religiously, St. Ignatius of Loyola set great store upon able preaching: so that the German educationalist Sturm thought that he was plagiarizing for him the ideal of *eloquens et sapiens pietas*, which was a protest against the contemporary faults in preachers¹ of ignorance, grotesqueness, factiousness, and misrepresentation. Erasmus here uttered a true principle: *Huc discuntur disciplinae, huc philosophia, huc eloquentia, ut Christi gloriam celebremus*. This, he said, was the whole scope of learning and eloquence. These two adornments tempered with an admirable self-restraint were supposed to be the pre-eminence of the Anglican pastorate over dissenters of all sorts. The approved style was often reticent on the priestly side, which it disfavored. Dean Church tells how this ideal marked the high-and-dry section at the time of the Tractarian movement. It kept "the tradition of a learned and sober clergy, preaching without passion or excitement, scholastic, careful, wise, often vigorously reasoned discourses on the capital points of faith and morality. There was nothing effeminate or fanatical or extreme or foolish. It was a manly school; distrustful of high-wrought feelings, cultivating self-command, and shy of display. The better members were highly cultivated, benevolent men, intolerant of irregularities both in devotion and in life; the worse members were jobbers and hunters after preferment." Styles may vary, but all preaching must have the true pastoral aim. Moreover the pastorate which St. Peter heads never so emphasizes preaching as to

¹ Fra Gerundio was a satire on pulpit extravagances.

make light of the sacramental and sacrificial ministry for the flock.

On the side of the sheep who are under the shepherd great docility is due. They must not look simply to the truth that the pastors are answerable for the souls of the sheep: the sheep also are gravely answerable for all the words they hear of the Gospel and for all the other ministries which are offered to their acceptance. It is a very grave offence to limit observance at abstention from sacrilegiously receiving things holy. To illustrate the matter once more from preaching, a fervent deliverer of sermons made the declaration, "I dread to meet before God all the sentences which I have preached in His name, but have not myself put into execution." A listener should likewise say, I dread to meet before God all the good words that I have heard from the pulpit, and have ignored or opposed.

(b) The special enemy mentioned by our Lord is the wolf that in various forms preys upon the sheep. It is worth while distinctly to advert to this antagonism. Wolves are of many species: bad literature, bad company, bad forms of entertainment, bad principles, adopted and paraded as marks of superiority. This is too simple to need elaborate proof.

(c) A culminating point is the Eucharistic feeding of the sheep. There have been times in the Church when frequent communion has been allowed largely to fail: after years of improvement the action of Pius X has brought about an immense advance in the salutary practice. Neither word nor example is now lacking to encourage the sheep to approach "the table prepared in the face of the enemy," of which the 22d Psalm speaks. It is the Psalm of the Good Shepherd: "God is my shepherd: I shall lack nothing: I shall

rest in green pasturages: I shall drink refreshing waters: my forces of life will be renewed: I shall be led along safe paths: I shall not fear if I pass through the valley of the shadow of death. Goodness and mercy shall be with me all the days of my life: I shall dwell in the house of the Lord for length of days." SS. Peter and Paul as Good Shepherds are appointed thus abundantly to care for our well-being: we should indeed strive to be an ever faithful flock, taking the offered security against surrounding wolves, not as a hard commandment, but as a loving mercy of Christ, the Good Shepherd.

CHAPTER XVI

ST. IGNATIUS OF LOYOLA

- I. The standard of the perfect life.
- II. (a) St. Ignatius a pattern of perfection in his own life and in his influence on others.
(b) His written documents a further source of the perfect life.

I

SAINTS usually have a sort of common level in the Church's Calendar: at least no attempt is made to place them in exact order of merit. Many for special honor depend on the circumstances which assigned them their peculiar clients. So it is with Founders of Religious Orders: their own children provide for them a distinguished cultus, free from any sense of rivalry with other communities.

Imitation being the sincerest sign of esteem we may be pleased that in England one feature of St. Ignatius was copied in a marked degree by some of his own company not long after his death. To become a saint he had to start, not unimpeded by his situation in worldly life, but impeded by a fashionable career in which he had grown up and to which he was terribly attached. Even the rebuff of defeat in war had not killed out his proud spirit: his eager desire to suffer no deformity from his wounded leg shows how strongly he was still tied to the worldly appearances which he wished to keep up as before. It was a cruel wrench for him to part from his old way. Blessed

Edmund Campion had a kindred severance to make from past ties. He had in front of him an altogether successful career in accordance with his early triumphs. He had gained favor with Queen Elizabeth, whose good graces he had first won by being chosen to address her when he was a student at Oxford, as he had addressed Queen Mary for his school in London. Elizabeth's liking for him continued after his apprehension: he won similar favor with Leicester and other courtiers; his prospects of advancement in the Anglican Church were such that he might have risen to any dignity, which he would have adorned by his graces of eloquence and personality. His pathetic story is well known, and is the better fixed in mind by the beatification of the heroic priest. Two other cases are not publicly known. One is that of Thomas Pounce, born 1537. He was a wealthy gentleman, highly connected, possessed of splendid endowments of body and mind. As an elegant speaker and poet he was chosen to recite his ode before Queen Elizabeth when she visited his school at Winchester. Afterwards she received him well at Court, where he became chief director of royal festivities. Unfortunately he there made outward profession of his sovereign's religion. One of his displays in dancing ended in an ungainly fall at which the Queen made an insulting remark. The humiliation was the providential occasion for a thorough conversion. He said aloud, "So passes the glory of the world." He began a penitential life of great devotion: was cast into prison several times: did all the missionary work which as a layman he could do: finally at the Marshalsea he was admitted into the Society of Jesus by Father Parsons.

An associate with Thomas Pounce in lay apostleship was George Gilbert, another gentleman of good means

who had been a sincere Puritan till his eleventh year. His piety did not prevent him from entering heartily into the gaiety and chivalry of his age: he was a favorite at the Court not only of Mary but also of Elizabeth. At the advice of Father Parsons he gave up his advanced negotiation to marry an heiress. He left the Court, became an object of persecution to the Privy Council, forfeited his goods, took refuge on the continent and became a lay brother in the Society of Jesus. These models of perfect service were the early imitators and sons of St. Ignatius in England during bitter days for religion; they are examples to us of that high excellence of life which St. Ignatius fully professed by word and example. Some make great sacrifices and then lead a life not answering to their first heroism; others altogether retrace their steps back to their old position. It is the perfectly perseverant hero whom we will here consider. There are some discourses which suppose on the part of the receivers the fact, or at least the possibility, of gross vice; and these considerations, while undoubtedly they have their due season, nevertheless cannot without grave injustice be made the one mode of address. Others there must be which suppose the fact or the possibility of sublime virtue, and by furnishing a lofty ideal seek to raise in their hearers the standard of morality.

In many departments we see the wide difference it makes what the standard is, high or low. In the case of a building, how great is the difference whether the workmen have an enthusiasm for good work, or a settled purpose to secure a maximum of wages for the minimum of time and of painstaking; in literature, whether a writer aims at excellence or at mere grammatical correctness; in painting, whether the artist seeks the genuinely artistic or only technical exactness;

and above all, in religion, how vast is the interval between the simple endeavor to avoid hell fire and the strenuous effort to win a high place in the Kingdom of Heaven? "Be ye perfect, as your heavenly Father is perfect;" this surely is a text which the Christian must not leave alone, as something extravagant; rather he must seize upon it as a most practical lesson for the bulk of well-ordered society, and to others who may happen not to be living up to their religion, but who may be roused to do so when they hear how high is the vocation by which they—even they—are called, they who in spite of their present sinfulness have yet within their reach the means and the obligation to become "holy as the Lord their God is holy"—"perfect as their heavenly Father is perfect."

But the summons to be perfect may easily be delivered in a manner that is ineffective. A writer upon style has drawn the well-known distinction between the literature of knowledge and the literature of power—the literature which merely teaches and the literature which moves—the literature which has light only and the literature which, with light, joins warmth, which stirs many sympathies, appeals to his moral capacities, rouses enthusiasm,¹ and leads him to noble results. A

¹ The latter is ill directed if not founded on prosaic truth. Mill says that Carlyle's works were "not a philosophy to understand, but a poetry to animate"; they roused enthusiasms in young readers, but did not give them solid groundworks. The author of *Ecce Homo* declared the chief aim of his work to be the demonstration that the leading method of Christ was to move by enthusiasm. Not reason but enthusiasm was to control men, the best passion thus dominating others, more or less on the vague theory of Hume that reason cannot govern and that the passions are the only effective springs of conduct. "When the stronger passion," says the writer of *Ecce Homo*, "controls a weaker, the weaker altogether ceases to be felt. Christ does not command us to regulate our unlawful desires, but pronounces it unlawful to have such desires at all. A virtuous man coerces

like distinction may be drawn between perfection proposed as an abstract lesson and perfection taught in the life of a spiritual man. Of the latter class the highest teaching is to be found in the absolutely perfect life of the man, Jesus Christ; also in His saint the same teaching appeals very forcibly to all that is best in human nature, aided as this nature is by grace. We have but to take the life of Ignatius in its most literal and obvious truthfulness, without those omissions or disguisements which the biographies of so many of the world's heroes or heroines require, and we have an incentive to a perfection higher than the best of us will reach: yet from the study of it we may all become better than otherwise we should have been.

II

Following in the main a customary division into Life and Writings, we may, under these two headings, strive to put before the mind, though it can be but in broad outline, the character of St. Ignatius as marked by that struggle after perfection which is the special lesson that we are seeking. Its foundation in St. Ignatius was the most solid—the fundamental truth that man was created to serve God and finally to possess God as his beatitude. Jowett shows his strange inaptitude when he attributes to the Saint failure of purpose and thus explains his notion: "Sometimes we may buy a controversial victory at the expense of

anarchic passions, a holy man is one in whom a passionate enthusiasm absorbs them altogether. The all-moderating passion of Christ was *esprit de corps*." It led to the love of God and of all men, "even though they were barbarians." So Christ is said to have given a buffet to the proud Greek, who was *φύσει μισοβάρβαρος*.

truth: we may stimulate a religious feeling which soon passes away and leaves the soul vacant and dark: we may gain political power and lose the better empire of the heart: we may be all things to all men and arouse mistrust in the minds of all: we may stir up a great religious movement only to be followed by a still greater reaction."

(a) The life of Ignatius was eminently perfect, not from earliest youth but from a marvellous conversion in the prime of manhood. "Be converted to me," not anyhow, but "with all your heart,"—this is God's exhortation to the sinner (Joel ii. 12). Be wholly turned to me, do not try to face both ways; having put your hand to the plough fix your gaze steadily in front, and do not look back; having entered, as a runner, upon the course whose goal is eternal life, "forget the things which are behind, stretch forth to those which are before, press towards the mark, to the prize of the supernal vocation" (Phil. iii. 13, 14). These Scriptural injunctions St. Ignatius put into practice; and the height of his future perfection was forecast in the thoroughness of his conversion. On his sick-bed he read in two rival departments "the literature of power"; he read Romances, which fed his already ardent spirit of chivalry, and he read the lives of Saints, which fed a spirit of religion never dead within him. Between these conflicting influences his choice was for the divine, and we mark the perfection to which the choice was carried. Usually, at the early stages of conversion, a man soothes himself with the reflection that a limited sacrifice will be enough; and his solace is to say "I need not be a Saint." But Ignatius was content with no half measures: and the question he plainly put to himself was, "Cannot I emulate Dominic and Francis?" Heretofore Ignatius

had been at least a worldly man, not without some serious sins; and for a worldly man it requires something extraordinary that he should boldly confront himself with the question of saintliness on a matter within the range of practical resolution. The fact was his was not a spirit that in a great concern could brook half-measures. In his strivings after the esteem of the world he had been ambitious of the highest reputation. Quite recently he had undergone excruciating tortures with a view of preventing permanent disfigurement in the limb which a cannon ball had shattered: and the memory of this price he had paid to vanity he used in order to rouse himself to even greater endurances for the glory of God. How different from Lord Byron, who also had himself stretched on the rack to cure a deformity in the leg, but who never rose above the Stoic pride wherewith he said to one who was commiserating him, "Never mind; you shall never see any sign of pain in me." In passing from worldliness to religion Ignatius has the firm resolve, that in his case it should never be said that the child of the world had been wiser than the child of light—that he had been keener in his quest after earthly ends than Ignatius was in his labors for heaven.

Another point worth noting in the conversion of Ignatius is that it was not a sharp, short pang, over almost in a moment, but it was a prolonged struggle. He was tempted with dismay at the years of conflict that might be before him; he was troubled with disgusts, scruples, despondency, and once even with the suggestion of suicide. But he bore up bravely under all; and by the time he left Manresa the first stage of his sanctification was accomplished: his conversion was perfect, for it was at each step unfailingly perseverant. The convert may become a pervert: or he

may fail to carry further the work which he has well begun, or in some way fall off from his first promise. Not so was it with Ignatius, whose example of persevering progress is edifying in the highest degree. It is enough to mention that steady resolution of his, which to us might seem almost visionary, but which was to him a most practical thing—the resolution to spend each present hour better than he had spent the preceding. Such was the steady endeavor of his life. Truly this was a large idea of the service of God, and a fitting response. There is reported a vision with which he is said to have been favored. He saw the Eternal Father and the Son, Christ Jesus: the Father said to the Son, “I will that Thou take this man for Thy servant”; whereupon turning to Ignatius, Jesus said, “I will that thou serve me.” Faithfully, generously, heroically did Ignatius take up service so sweet to him; and in it he grew daily more and more holy, till at the hour of his death he had reached consummate sanctity. Such was one part of Ignatius’ labor, the perfection of himself: a perfect conversion, and after that continuous progress until the end.

But it would be to omit a very essential part of the lesson we are trying to learn if, stopping short here, we neglected to consider what is so prominent a feature in the character of Ignatius—his labor for the salvation of others. He was not a mere self-seeker: who had no further concern beyond the securing of his own happiness, content to let who would perish, provided he was not dragged down in the ruin. From the early days of his conversion he had felt indeed the necessity of clearing himself from the burden of his sins: that was an obligatory self-purgation and a self-interest: but a higher interest for him was the glory of God in his own soul and in the souls of others;

hence he began at once to teach and in his way preach, and to gather companions around him. Many were the accusations, the citations before tribunals, and the persecutions, which his apostolate brought upon him; but he endured all, even down to imprisonment and virtual banishment from place to place. Meantime his previous neglect of study forced him to become himself a learner and to go through great mortification as a pupil who had passed the age of such discipleship.

His zeal did not stop short at some few words: he was greedy to seize every opportunity of doing good to his neighbor, in the streets, in his lodgings, in hospitals, on voyages by sea, in travels from land to land. To hear of a great scandal was enough to call forth his effort for its suppression. Witness his standing up to the neck in cold water in order that by this penance he might move to a change of life a man who would pass by that way to his usual criminal resort: or witness the humble confession of his own past sins which he made to a priest whom he wished to rouse from a state of hardened conscience; or witness the salutary custom which he introduced of daily prayer for those who were under the condemnation of mortal sin. His heart would have reproached him if ever, when he had seen an occasion to help his neighbor spiritually, he had let it slip away.

Where he could procure more, he was not content with less, and it was his practice ever to urge on souls to greater and greater perfection. As he told a brother of his own Order whom he observed to be working negligently, if the work were for man it might be tolerable to be remiss; but to be remiss over work for God was intolerable. And his instructions to his priests, as he sent them out on their labors, was, "Go kindle all and set all ablaze." He was not content with

tepidity, he would have fervor; instead of deprecating zeal — *point de zèle* — as did a notable French statesman, zeal was just that on which he insisted. Yet he was aware of the proverb which says that “the enemy of the good is the better:” which means that by striving after an unattainable better, men often miss the attainable good. Certainly Ignatius with his prudence, and in face of the most corrupt age with which he had to contend, was not the man to let impossible ideals stand in the way of feasible reforms. He said he was willing to preach if he could find only one hearer; and when it was objected to him that his labors for the abandoned women in Rome would not succeed, he replied that to prevent one sin was a success. With the courage of a hero he stood up before a most wicked age of men, before a degenerate clergy and a degenerate people, to preach perfection to all, with the steady conviction that in some cases the lesson of perfection would be taken to heart, while in other cases at least some benefit would be won, were it only the negative of result of sin prevented. And God blessed the heroic efforts of His soldier in the battle against a rampant evil, so that Pope Marcellus could say no other Saint within his own lifetime had seen such abundant fruits for his toil as Ignatius.

(b) The writings of Ignatius are on the same high tone. The spirit of his *Constitutions* is contained in a few rules taken from what is known as the Summary. Rule 2 lays down the end of the Society to be perfection of self in each member, and the perfection of his neighbors, in the wide, Christian sense of neighborhood. Rules 11 and 12 prescribe that the members should utterly divest themselves of self-seeking worldliness and put on the spirit of Jesus Christ, which is complete self-abnegation and self-sacrifice. Rule 15

is an exhortation to fall short of no degree of perfection which with the divine grace can be attained; and Rule 17 gives as the stimulus to so much virtue rather the supreme motive of divine love than the motives of hope or fear; though these of course cannot be utterly banished from a state of probation in which all three theological virtues must be cultivated. In heaven faith and hope will no longer have place, and charity alone shall abide; on earth faith and hope must have place, but charity should hold her position as queen: and that is the position assigned to her by St. Ignatius.

The book of the *Spiritual Exercises* repeats, or rather, we should say, anticipates in point of time the spirit of perfection which breathes through the *Constitutions*. The *Exercises* secure that no man shall come out of them self-satisfied; for ungenerous souls it is the very vexation of the book that it will not be content with a mitigated view of the Gospel teaching, but will persistently enforce Christ's highest doctrines in all their energy. The Rules for Election, for choosing not merely what does not displease God, but what most pleases Him; the Degrees of Humility, or of self-subjection to the divine Will; and in brief the nature of a genuine following of Christ in the spirit of love—these are the things which the *Exercises* explain in that pitiless way which will sanction no imperfection in the service of God. In brief the *Exercises* are the work of a man who has himself studied perfection and who wishes to teach the lesson to all others.

Lastly, there are the *Letters* of St. Ignatius, a wonderful collection, the substance of which is compressed into that oft-repeated formula with which the Saint concludes them: "I end by beseeching the Divine Master, out of His Infinite Goodness, to give us plentiful grace to know His will and to accomplish it to the

full." The full carrying out of the will of God, that is what Ignatius had in view when he wrote letters. To his brother he explains his long silence by saying that he has not seen how letters "could be of any use for the service and glory of the Divine Master." He continues, "The true measure of the love I can bear a soul in this life, is the aid I can give it towards serving and glorifying God. Ardently, more than ardently, if I may so speak, do I desire that the divine love may become perfect in me, my relatives and friends, and that you more and more devote your powers to the service and glory of God." Again he writes to a brother: "I hear that God gives you great graces, and that your example edifies the whole province where you are. I render God constant thanks for this, hoping that you will not cease to make progress." To the people round Loyola, whom he had lately been evangelizing on occasion of a visit which health and business had driven him to pay them, he writes: "I earnestly urge you to serve God with the greatest fidelity of which you are capable."

To his own Religious he used especially urgency. How he addressed them in his *Letters* a few specimens will testify. He thanks God that the young Religious engaged in their studies at Coimbra "make daily progress in knowledge and virtue," and he "prays God to open yet more abundantly, day by day, the fountains of His mercy, in order that what has begun may go on ever developing, till it reaches its perfection." He puts before them the awful condition of the world, the utter neglect of God, and thus he rouses them to ceaseless progressiveness. To students similarly employed at Gandia he addresses similar exhortations. He writes to his companions, expressing the hope that God will give the Society grace "to extend the faith of Jesus

Christ all over the earth." For arriving at all determinations of importance he gives them the constant advice, to which his own practice rigorously conforms, to reflect, deliberate, pray, and choose as before God, with the light of divine grace. On this method he made up his own mind to accept the office of General over the Society, afterwards to tender his resignation, and then to acquiesce in the rejection of his tender. On this method he instructs St. Francis Borgia in a letter to deliberate upon his conduct in reference to a scheme, then under consideration at Rome, on making him a Cardinal. Much as Ignatius objected to dignities for his children, he did not dare at once to oppose the elevation of a man like Borgia, lest he might in his precipitation be resisting the divine Will. Another subject of his correspondence, his persistence in making it a rule of his Society that the members should be ineligible to prelacies, was assuredly not an affair in which he dispensed with the divine guidance. Under the same illumination he wrote to two Fathers telling them to accept the office of confessors to the King, having regard not merely to their own immunity from risk, but also to the service of God under more dangerous circumstances.

With the members of other religious bodies St. Ignatius had friendly relations. His first thought was to join the Carthusians and he kept up a warm-hearted correspondence with a representative of the Order. The Benedictines had the charge of his conscience during his stay at Montserrat in the critical days of his conversion; the Franciscans and the Dominicans also had a share in directing his conscience. If he refused to allow his sons to have the spiritual charge over convents of women, it was not because he was out of sympathy with such institutions, but because he sincerely

judged such work to be incompatible with the main end of his Society. The only letter which I here quote from those which he addressed to Religious not of his own Order is one written to a nun. "It is not the way of the enemy of souls," he says, "to make you fall into faults that are sinful; but he wishes to trouble you and draw you off from greater perfection."

The rest of the correspondence must be briefly dismissed. His letters to Prelates of the Church and to Princes and Kings are not words of idle compliment or flattery, but what we may call the real business letters of one whose effort it is to imitate Christ in always being "about his Father's business." And his constantly expressed prayer for those in high office is that they may more and more promote the divine glory. This review of the Saint's letters may be ended by the remark that if to be always repeating the same phrases about progress in virtue, the more perfect service of the divine majesty and the greater glory of God, can be a sign only of poverty of ideas, then Ignatius would have to plead such poverty; but if these iterations are the sign of one fixed desire of a lifetime, then they are an honor to the noble-hearted Saint. He has not fallen into mere phraseology such as serves to fill up the page of an ordinary letter-writer; but his words have a fullness of meaning. It is some consolation to think that many persons on whose lips oaths and curses are habitual, attach very little significance to what they utter; but contrariwise it is our grief that many take up set forms of pious speech at the heart of which is little or no sincerity. The familiar phrases of St. Ignatius in his letters refer to the greater glory of God and all his soul went with their meaning.

In outline, however faint, has been drawn the character of St. Ignatius as a man whose aim was at per-

fection; and his example cannot but be a powerful incentive to well-disposed contemplators, whose radical defect it generally is to admit varying degrees of slovenliness into their service of God. So many a man's works are spoilt by that slothfulness which refuses to add the extra care required for a perfect performance. By word and example St. Ignatius exhorts us to have a juster sense of what is due from the servants of the Divine Majesty who are servants indeed; but not only servants, for they are likewise children in the household of their Father. The Saint conjures all to be like their Father: "Be ye perfect, as the Lord your God is perfect"; not to allow of grievous sin because it is only occasional, and yielded to only under the strongest inducement; not to allow of venial sin because it is venial and not mortal; not to do actions without concern for accidental circumstances because these belong only to the bloom of the fruit and are not substantial fruit itself. He gives to all in their measure that rule which he gave more particularly to the members of his own Order, to stop short of nothing that can by divine grace be achieved: a rule which sets aside slothfulness, niggardliness, narrow-heartedness for alacrity, generosity, and magnanimity.

CHAPTER XVII

THE ASSUMPTION

- I. Mary was exempt from the consequences of the fall in her freedom from original sin, and from subjection to concupiscence, but not from the doom to death.
- II. Applications to ourselves:
 1. Her death, conjoined with that of Christ, is our comfort under our destiny to die.
 2. Her immunity from concupiscence we may in our degree emulate.
 3. Mary's Assumption was probably the immediate sequence of her resuscitation from death, but she abides with us efficaciously.

A COMMON error about the Immaculate Conception has been that it means that Mary herself was conceived virginally, without a man for her father. That is a mistake, but is not so wholly unconnected with the subject as to be quite irrelevant. St. Augustine had to contend against the Pelagians, who denied that sin could be propagated by carnal generation because that in itself as a natural ordinance was good, and because sin was of the soul and the soul did not originate from the parents but was God's by creation. Carnal conception was said by one of these opponents, Julian, Bishop of Eclanum, to be *vigor naturae*, not an evil; and this statement might have been correct if the appetite had been taken as a merely natural tendency to be regulated by reason. No passion is *per se* bad in its own nature. St. Augustine, who hesitated about the creation of each soul individually and never undertook to say definitely how sin was propagated, never-

theless did say that it came by carnal generation, while he neglected to bring into sufficient prominence that privation of sanctifying grace which was the chief constituent of the transmitted guilt. St. Anselm did much to redress the balance. St. Augustine gave up his earlier idea that in the unfallen condition the propagation of the human race would have been by some other way (*Retract.* i. 19). Yet he failed wholly to extricate legitimate marriage from some slur which it needed the Sacrament to remove. The legacy thus left to theology produced among some an opinion that unless Mary were conceived of a virgin she must be tainted *voluptate concupiscentiae*; the truth at the bottom of this notion being that unless she were specially exempted she would fall under what, in the language of St. Augustine, is the *damnosa hereditas*. Her flesh as compared with that of Christ, who was born of a Virgin, was *caro concupiscentiae* (*De Nuptiis et Concupis.* i. 24, 27). So in some remote way there is a connection of facts when the Immaculate Conception is confused with the idea of Virginal Conception.

I

The privilege of Mary was, first, that she was conceived in sanctifying grace: that was the essential prerogative; and next, she did not inherit concupiscence, not even in her earliest years, according to the common opinion, so far as concupiscence means liability of passion to rebel against reason unchecked by what is called the *donum integritatis*, such as Adam possessed in his first favored condition. Some idea of the immunity may be taken from the case of a man who has by nature an excellently tempered disposition of body and has acquired very well-formed habits against

every carnal suggestion: he is free from any serious temptation to sins of the flesh. But one loss through Adam was not made good in Mary: she inherited the loss of freedom from bodily death. That she did not die is an opinion just mentioned in early literature, but it gained no credit. To sum up, she was conceived immaculately by the presence from the first of sanctifying grace in her soul. A complement was the gift of immunity from the rebellion of concupiscence, which "is from sin" in the present order of Providence, "and leads to sin" those who do not resist its solicitations. In itself it is not sin (Council Trid. Sess. v). Next in the summary comes the question of the natural death of the body: Adam forfeited the immunity and from this consequence Mary was not exempted. She died and had to be resuscitated before her Assumption.

II

1. Applications to ourselves are clear. To us it is a strengthening thought before the terrors of death that Jesus and Mary both passed through that gate into heaven. It gives us more confidence to invoke their aid in our remote preparation and in our actual encounter with death, when we bear in mind that they have undergone the same experience. Christ died very painfully; of Mary's death we have no authentic record: there was not the same reason why she should die in agony as her Son had done. It is generally supposed that her end was very placid; she had already suffered enough in standing by the cross while Christ died. In her own way she was crucified with Him.

2. As to her freedom from concupiscence she there invites us, as far as we can, to discipline ourselves to immunity from the attraction of all lusts, by culti-

vating a horror of the vice, by never dallying with its solicitations, by not going heedlessly into occasions, by seeking opportunities of living in a pure atmosphere. But here exaggeration should be avoided: needful situations have to be met, and extravagant precautions increase susceptibilities which wise encounter could deaden. And beside the discipline of habits, there is also the means of prayer to Mary that she would be our defender.

*Vitam praesta puram,
Iter para tutum.*

*Nos culpis solutos
Mites fac et castos.*

3. We have no ground for thinking that Mary had a mission of anything like forty days between her resurrection and her Assumption, such as her Son discharged. By request as mother to John and to the other Apostles she became their protector in their earliest labors. She with them awaited the coming of the Holy Ghost, and after that event Holy Scripture gives us no more notice of her presence. She patiently stayed on earth so long as God willed, doing her share of apostolic labor. She has left us, yet so as to abide invisibly with us, not without visible apparitions from time to time. So she is ever our comfort. Hers has not been a complete departure from us; indeed "it is expedient for us" that she has gone. From her place in heaven she is, by order of God's providence, our more efficient helper. She is there to "prepare a place" for us. We can do more than imagine that she is ever calling upon us to come and join her when the hour for our answer to the invitation shall arrive. The Feast is joyous for Mary; for us it is not only consoling under present miseries, but also a present joy in our lesser degree of participation. We are glad for

our Mother's happiness, in which we already have some share through the Communion of Saints, of whom she is the Queen.

A modern writer has blasphemously described the power which he conceives to be at the back of the whole universe as a force without knowledge and pity; he just suggests vaguely that perhaps at some future time the power will acquire a heart. Mary has a heart which she has borne up with her to heaven, there to join the Sacred Heart of her Son in being our refuge. Under those two compassionating Hearts we may maintain always that hopeful serenity which is the Christian peace that it is our duty to cultivate.

CHAPTER XVIII

ALL SAINTS'

- I. All Saints are honored to-day, among whom are many of heroic sanctity that have not been recorded on earth.
- II. The Communion of Saints is an article of the Creed which to-day is vividly presented to us for the enrichment of our lives.
- III. Prayer as a noteworthy department of the Communion.
- IV. Saints do not begin to be such in heaven. It is a condition that they go there sanctified beforehand.
- V. The feast is fitly followed by the commemoration of the souls in Purgatory.
- VI. Spiritism as a new Communion to replace the old Communion of Saints.

THE lesson read in the Mass for the Feast tells us that multitudes are saved, not only of the tribes of Israel but also out of "all nations, tribes, and tongues." We can gather nothing from St. John's omission of the tribe of Dan from his enumerations; neither is there any mention of Christians saved who at that time were but a small body. The Gospel for to-day puts before us the principle upon which Saints are to sanctify themselves, namely, the maxims expressed in the Eight Beatitudes.

I

"All Saints" as a title means to-day all the Saints actually in heaven. It is true that earthly honors are not essential rewards for the fulfilment of the terms of salvation, but they are our congruous acknowledg-

ments of merit in those by whom it has been obtained. It may be assumed that there are many in heaven quite answering to that heroic standard which is exacted for canonization, though circumstances have caused them to be passed over and quite lost to all memory on earth. It is fitting, therefore, that they should be concluded in a general homage paid to all Saints. Otherwise, it might be that even a vast majority of those most deserving of our honor would be left by us in utter want of recognition. As regards mere worldly fame the saying is not true which sometimes we hear, that time is a sure sifter of claims, and that only those names deserve to survive which in fact succeed in standing its test. If that award is all that men have sought it profits them nothing after death, and they depend for its result on very undecisive circumstances. But the Saints who have no jealousies are satisfied with the one common honor paid them to-day, when most of their names are unknown to us their devotees.

II

The idea of the Communion of Saints is an article of our Faith brought home to us by the Feast. The union is part moral, such as exists between any body of men joined together in the common pursuit of an end. To go further in the natural order and in it to suppose with some idealists that there arises out of intercourse the bond of a social soul, is to indulge in dreams; but it is a reality in the Church that above the social union there is a common life due to the indwelling of Christ and of the Holy Ghost in all and each, and to the state of grace which is the foundation of this indwelling. Whoever is out of this state can be but in the body of the Church, not in its soul.

He is not a live branch of the vine stem, not a live member of the vivifying Head. The severance is due to the self-destroying wilfulness of the individual,¹ whose importance can never be denied in false deference to the common good. When the supernatural union is called mystic, that in no way diminishes the reality of its existence. Our condition is not simply an established state or position: it is also a most fruitful principle of conduct, which should superabundantly quicken all our actions, even those otherwise trivial.

III

There is community in the notable department of prayer. We all pray one with another. Public prayer, especially liturgical services, should be greatly valued: and even in private prayer we are not out of the fellowship. And while we pray with one another we also pray for one another. When the disciples were gathered together "with Mary" awaiting the descent of the Holy Ghost (Apoc. i. 14), we may be certain that then Mary's prayer was not only with the rest but also for them, according to the nature of her appointment through St. John to be mother of the Apostles, especially deputed to continue the office of her Son. The Apostles are constantly exhorting the people to pray one for another, and the Apostolic Fathers are insistent on the same duties. "Let us

¹ What Monists will make of individuality cannot be predicted. Some despise it and say it must disappear in the One Being. Professor Royce says it is to be developed and maintained as a unique aspect which ought to be fully expressed within "the God in whom alone we are individuals." "I wait until this mortal shall have put on individuality." "The enemies of the Absolute will live in and through all the variety of life which is ours." "We each have a unique place in the harmony of the divine life" (Conception of Immortality).

make intercession for those that are in any sin, that they may yield to the will of God" (Clement of Rome, Ep. ad Corinth. 56, 1). "We will pray with constant supplication that the Creator of the Universe may keep intact unto the end the number of His elect throughout the world" (59, 2). And St. Ignatius of Antioch: "Pray unceasingly for all others" (Ephes. 10, 1). Lightfoot in a note to the 20th chapter of the same Epistle calls attention to the prominent feature of the Saint's letters. "The same expression, *through your prayers*, occurs in a similar context (Philadelph. 8, Smyrm. 11). Altogether the prayers of his correspondents occupy a very notable place in the *Letters* of Ignatius. He either asks their prayers for himself (Magn. 14, Philad. 5, 8, Smyrm. 11) or for the Church at Antioch (Rom. 9, Trall. 13); or he gratefully acknowledges the effects of their prayers on behalf of Antioch; or he gives them general injunctions respecting prayer." Prayer of one for another is also enforced in the Epistle of Barnabas (21, 6), in the Didache (10, 5, 12), in St. Justin (i. Apol. 15, 17, 61, 65, and Dialog. 35).

IV

Saints are not only in heaven, though those are exclusively the Saints to-day commemorated. Those in heaven have reached that goal because they became Saints upon earth. Here below they were already distinguished members in the Community of Saints by the holiness of their works and by their stored-up treasures of holiness. Grace is not simply replaced by glory in Heaven as by a wholly new thing; in some way the good qualities here developed are heightened in excellence hereafter, not set aside by substitutes. By

preference our companionships now should be with the heavenly-minded, though we also judiciously go among the evil in the endeavor to do them service. The standing apart or segregation which enters into the ideal of holiness is not an absolute aloofness. The Church herself does not profess to be made up of Saints alone; she acknowledges the sinners greater and less within her body, but she foretells their final separation if they die out of sanctifying grace.

V

Though the next day is the one appointed for the commemoration of the souls in Purgatory, who are indeed holy though not yet without all stain upon their sanctity, still to-day we should think of them as very worthily belonging to the Communion of Saints, in an inseparable way, beyond the reach of future defection. They need our prayers, which the Council of Trent, leaving several questions untouched, has declared to be certainly helpful. So we can do a charity to them while we gain them as intercessors for our own future needs, and also for our present necessities. Our sympathy is due to them as our fellow members: "if one member suffer all members suffer in sympathy" (1 Cor. xii). We are the more moved to help them because their term of self-help is over, at least for the main part. Some theologians mentioned by De Lugo (*De Incarnat. Disp.* 27, sect. 4) have opined that when we cease to be *viatores*, or persons on the way to the end of our journey, we do not necessarily cease thereupon to have any power at all to gain anything new for ourselves. At any rate, there is a substantial cessation which renders the Holy Souls special objects of our charity. God also wishes that we diminish the term

of their penalty in the best spirit which is proper to the Communion of Saints throughout the whole Church, militant, suffering and triumphant. In Purgatory there is no fear of that terrible obstacle which often encounters charitable souls in this world, and tends to dry up the sources of their beneficence. What they give for a virtuous purpose may straightway be spent in vice. No such dissuasion from almsgiving is encountered from the side of the Holy Souls, who are all proved servants of God, beyond the liability of again abusing, whether directly conferred or indirectly, the gifts bestowed upon them through the charity of His creatures.¹

VI

Having briefly gone through the doctrine concerning the Communion of Saints, we shall value it all the more if we turn our thoughts to the miserable substitute which is now offered in its place. It is a Communion of mankind, a common Humanitarianism, but it says nothing of Saints. In part it is a natural

¹ A recent Archbishop of Canterbury declared prayers for the dead to be an open question in the Anglican Church, because some early writers spoke of the subject in confused terms. These may be seen, for example, in *The Paradise of Adam*, to which Tertullian confines the souls of the just when men die. Tertullian also thought that the soul had a corporeity of its own; others thought the soul not immortal by nature but by super-added favor (Tertull. *De Anima*, 7, 17, 55-58; *De Testimonio Animae*, 4, *De Resurrect. Carnis*; Ambrose, *De Bono Mortis*, 45-48; Augustine, *Encheirid.* 109; Justin, *Dial.* 80, 81, 165; Tatian, *Cohort. ad Graecos*, 13; Eusebius, *H. E.* iv. 18; Irenaeus, *Haeres.* v. 31, 1; 35, 2; 36, 1; Hippolytus, *Adv. Graecos*, cap. 1 et 2. The Catholic Church has by its authority cleared away these individual errors. It no longer allows the false view of "asleep till the resurrection." See the Decree of Benedict XII. 133, 6, confirming the *mor in coelum recipi* of the Council of Lyons, 1274).

gain that human ingenuity has vastly improved the means of intercourse all over the globe, with a success which a past age would have called impossible. A higher attempt is being made by the League of Nations, and that may have our cordial approval. Telepathy, that very vague agency, is offered as another element of universal sympathy. But bad is the offer of a spiritualistic communication with the dead through mediums. Often we need differentiation of words to separate the bad from the good; and so we devise *spiritualistic* and *Spiritism* as terms opposed to the truly spiritual: in like manner we mark off *positivistic* from *positive* in philosophy. If we ask what good has been done by Spiritism, about all that can be quoted is that it is some set-off to materialism and gives some help towards belief in a future life. If we ask what mischief it has done, that has been very great. It sets minds against the Communion of Saints and puts instead of faith of Christians the positivism of mere erratic experiences. It scorns the Church and all that it calls metaphysics or the deeper arguments about the nature of the soul and about the manifestation of its final destiny, or its essence as spirit. In Spiritism there occurs, as everybody knows, much fraud: some of its results may be due to powers that are not evil, though not within the ordinary range of man's activities, such as telepathy. Finally part of it comes under forbidden recourse either explicit or implicit to the power of evil. In this matter those who believe in the devil and his malign influences have no meeting ground with those who settle for themselves that there is no devil. Professor Huxley, who at least doubted the fact, admitted that if there were such a power, abundant bad effects existed inexplicably in this world fit to be put down to that cause, and that

no one could argue against the hypothesis that it had no signs to show. As Christians we cannot drop out from our creed Satan as the enemy of God, always at war with Him so far as permission gives him opportunity. On All Saints' Day we realize more fully our position as one of greatest advantage over unbelievers of every sort, who rush wildly to any quarter which seems to offer them some knowledge of what happens after death. They are never quite comfortable with their guess that there is no life to come and they have an uncomfortable suspicion that if there is for them a next world they may not fare prosperously, judging from the prospects offered by their new revelation. It was his contempt for such talk as medium provided that made Huxley declare he would not spend his time in investigation of the phenomena. For spiritualistic inquirers one serious question put to them hereafter will be: Why did you renounce the definite, well grounded, widely coherent, soul-satisfying doctrine of the Communion of Saints in the Catholic Church in order to indulge your own will in following after a necromancy so indefinite, ill-grounded, incoherent, and unsatisfying to intellect and heart?

One ill effect of Spiritism is most forcibly imaged in an account of telepathy which cannot be true, namely, that a portion of the communicator's soul is detached, and goes off to the receiver. Plato's idea of the soul as a harmony of parts may favor this notion; on the other hand his view is helpful to us, that whatever the harmony is it must be maintained, for it is our one proper shape or form. God, he declared, never loses His shape. Whatever shape may truly signify in regard to the soul, the dissolute man does lose it; he does become fragmentary, or fallen to pieces; his moral personality is disintegrated. This is the way in which

Spiritism acts shatteringly. Its victims are, as we say, "abroad," "not all there," not *chez eux*, not self-contained as they ought to be. Because of the obscurity of the phenomena the decrees of the Church have continuously shown great caution in not definitely pronouncing upon several of the alleged causes of spiritualistic phenomena. But they do include diabolic agency as one contributory cause: and even when this is repudiated by the inquirer who professes to invoke only good spirits, *séance* practices have been condemned as dangerous and opposed to the principle of the Communion of Saints. But not every message from the dead is to be regarded as wicked. Any person may receive such a visitation if God so wills; but then all the processes of the *séance* must be avoided and all endeavors to pry into God's secrets contrary to His will. The practice of necromancy was forbidden as far back as the earliest books of the Old Testament.

CHAPTER XIX

THE IMMACULATE CONCEPTION

- I. Mary's Immaculate Conception could have no precedent merit of hers, she humbly admitted the fact; but it does not detract from her excellence.
- II. The subsequent life of Mary in full conformity with the beginning was one of personal merits, by the perfect use of grace and submission to all its conditions of humility.
- III. What is the difference where the grace is given at conception or delayed till infant baptism?
- IV. Our infant baptism is some sort of assimilation to Mary's privilege, and exhorts the privilege to live as she lived.

THE gratuitousness of grace, not so explicitly declared in the Gospels but emphasized by St. Paul, became a burning question in the day of St. Augustine. Under stress of controversy he sometimes seemed to exaggerate his case against the Pelagians, whose main error was that the will of man was strong enough and good enough to attain to salvation, if not "the Kingdom of God," by its own unaided power. It was pushing the assertion to an extreme to add that so potent was the will for good that every offence of God must be mortal by reason of its sheer wilfulness apart from the gravity of the matter. The Jansenist school, along with its kindred party at Louvain, admitted the inefficiency of mere will, but claimed that before the Fall the aids which we call supernatural was the natural exigency of man—things morally due to him from the hand of God, who must give to His responsible creatures their adequate complement. Semi-Pelagians only went the length of saying that

the first grace of faith might be naturally merited, after which there arose a supernatural edifice dependent on a natural demand at the outset, also they denied any special grace of final perseverance.

I

With regard to Our Lady's Immaculate Conception, not even a Semi-Pelagian could say that she merited it, for it came to her at the first moment of her existence, prior to any act of any kind on her part. Some may fancy they see there a detraction from her excellence as proper to herself. She herself saw in it her own high dignity and the humility with which it was to be recognized as God's free gift; "He that is mighty hath done great things in me" — to His hand-maid. How Lucifer sinned by pride we are not in detail informed. One conjecture is that he arrogantly rebelled against his appointed condition, that he should be dependent on grace for his final perfection. He wished to acknowledge no outside help: he would be self-established in glory. Many who now err against faith do not so openly assert their claim to independence; but it is at the root of much of their refusal to live by faith. Rationalism is dead set against grace. Mary, on the contrary, was "full of grace," and one of its effects in her was to make her more than acquiescent in the dependency which it involves.

II

The rest of Mary's career was not pure gift after the manner of the Immaculate Conception. She had to co-operate: her own good will never acted alone, but it did all along act with grace and enable her to

merit. Her final crown of glory was gained by her prayers and merit, about which she was as humble as she was about the first unmerited gift. In a free sense she is said to have merited retrospectively her divine maternity. Christ also was humble, not in His divine mind, but in His human, and Mary wished to imitate Him. Even in her merited prize she saw all that was of gift in the excellent employment she made of the means placed at her disposal. There is even a grace to use grace well. She acknowledged that her final crown of glory was to come to her, not as the crown of learning promised to the student, but as a reward bestowed by a judge who had set the prize. One merit she had not, that of conquering strong passions; she had no insurgent concupiscences to fight against, but she had other difficulties to overcome. Seven of her sorrows have been selected for public devotion: they do not fully exhaust all that she endured; yet they are enough to justify us in calling her the Queen of Martyrs. In this she showed that note of sanctity which the early Church so peculiarly recognized. Verbally a martyr means only a witness or a confessor; but it at once became associated with witnessing unto blood or with great suffering. A Catholic gentleman having to tell a Protestant visitor in a religious refectory what was meant by the Roman martyrology said it was a list of martyrs for each day in the year. In the wider sense that might be taken as correct, for martyrdom might be supposed to include all heroic confessorship which is needed to gain a place in the Calendar. How far after the Resurrection Mary shared with the Apostles the toils of bearing witness to the Gospel we do not know.

III

A possible but not an expected depreciation of the privilege which we celebrate in the Immaculate Conception might be stated in words which we have never heard seriously uttered; nevertheless the mention of them may serve an explanatory purpose without danger of exciting blasphemy: Well, after all, what great difference is there between being baptized immediately after birth and being conceived immaculate? The life in the womb is hardly regarded as human; indeed even infant life at the earliest is not much more dignified, and was one of the arguments used against paedobaptism. Those who appreciate the need of absolute completeness in the opposition of the woman along with her seed to the serpent and his seed, will not think lightly of the fact that not a single second of delay was allowed for the entrance into Mary of redeeming grace. It was a prime condition of her parallelism in the position of second Eve, to whom Christ stood as second Adam. It alone made absolute her deliverance from the sinful consequences of Satan's victory. The complete redemption from the evil inheritance could enable her to say with her Son in reference to Satan, "In me he hath not anything" (John xiv. 30),—not even the once possible condemnation of the unbaptized infants in Limbo with loss of the Beatific Vision in Heaven.

IV

But now, having put infant baptism below the Immaculate Conception, we must set it very high as a divine grace. We never can give sufficient thanks for the fact that, like Mary, we received without co-operation of our own, the redeemed life. It was a great

blessing to become thus early heirs to the Kingdom of Heaven, quite gratuitously. But pure gratuity will not finish our course for us. From Mary we learn how we are to labor to complete our good beginning by self-exertion. It should be to us horrible beyond endurance that being baptized we should live a life in contradiction to that noble condition. Christ spoke of His sufferings as a baptism: we also have a baptism of trials from which we must never shrink but nerve ourselves with the words of Christ: "Father, what shall I say? Save me from this hour. But for this cause came I unto this hour" (John xii. 27). Our hour of probation is no undesigned part of life, something intruded upon us quite contrary to our condition. It is a settled element in the Christian course, part of the training assigned to disciples. Whatever be the cost, our continuation of the baptized life should answer to the beginning and to the pledges given for us by our God-parents. If they had promised something supererogatory we should not be bound; as it was they, promised only what without any such words on their part our baptism itself made obligatory.

A fervid preacher is supposed once to have exclaimed, "Let us imitate the Immaculate Conception." That apparent lapse of the tongue contains a very good exhortation. Our baptism is a very good imitation, though not an exact copy; so our life should be, not an exact copy, but relatively a good imitation of her life. As children we should resemble our mother nearly enough to make her likeness very clear to her discerning and loving eye. It is no slip of a phrase to say premeditatively, "Let us imitate the Immaculate Conception."

CHAPTER XX

CHRISTMAS DAY

I. Peace, as Prefigured and Fulfilled

Et in terra pax hominibus bonae voluntatis.

- I. Christmas peace prefigured in Solomon and his temple; also in other examples of the Old Testament.
- II. The fulfilment in Christ.

THE words of the text are very familiar to us, for we recite or hear them almost every time that we come to Mass: and yet, familiar as they are, there will always be much in them that we have still to learn. This morning we do what little we can in penetrating some of the deep meaning that lies beneath these few simple words. That they *are* full of significance we may be quite sure, not only because the Church has thought it worth her while to repeat them so often, but also because of the occasion on which they were originally spoken. For it was on the first Christmas night that the same God, who sent His Son to dwell amongst us as one of ourselves, likewise sent His own bright messengers, the angels, to tell us what was the special blessing which the Babe of Bethlehem was bringing with Him into this poor earth of ours. We know it, then, on the testimony of the angels, that God's Christmas gift to His people is peace. Our neighbors may make us various presents

at this season; but what Christ offers us is peace. "Peace on earth to men of good will."

I

Let us borrow from the Old Testament to illustrate the New. From the Old Testament we learn that Christ did not come into the world unannounced, like a sudden, unexpected visitor. For hundreds of years before the event, the prophets had been foretelling His birth, along with the circumstances of His life and death; and among other predictions, not the least conspicuous is the prediction that peace should be the peculiar gift of the promised Redeemer. Such was the prophecy repeatedly made to the Jews of old; and in one instance it was made in so marked a manner that it will be instructive to go into the details at some length. We should remember how holy David wanted himself to build the great Temple of Jerusalem. He could not bear the thought that, while he, an earthly king, was living in a sumptuous palace, the Ark of the King of Heaven should be lodged in a tent of skins. He therefore gathered together quantities of the richest materials, and heaped up money so largely that some critics of our day have refused to believe such an accumulation could have been made. And now mark why God actually will not *allow* David to carry out his noble, generous wish. "David," says Holy Scripture, "called Solomon, his son, and gave him command to build a house for the Lord God of Israel. And David said to Solomon, I desired to raise up a dwelling-place to the name of the Lord my God. But the word of the Lord came to me, saying: Thou hast shed much blood and hast waged many wars; *thou* canst raise up no dwelling place to my name, seeing

thou hast spilt so much blood before my eyes." Here we must suppose that God is upbraiding David only with unlawful shedding of blood; God is speaking in part, if not entirely, of David's just wars—wars undertaken even at the divine command. David then was refused the high honor of building the Temple of Jerusalem because his reign had not been one of peace, and because God had a special reason why that Temple should be built by a man of peace. God, therefore, goes on to speak to David in these terms: "The son that shall be born to thee shall be a man of the profoundest quiet: I will give him rest from all his enemies round about: and for this cause shall he be called the Peaceful: and I will give peace and repose in Israel during the whole of his days." As a fact it is stated "he had peace on every side round about," "Juda and Israel dwelt without any fear, every one under his own vine and under his fig-tree, from Dan to Beersheba all the days of Solomon" (3 Reg. iv. 24, 25). Solomon recounts the events (3 Reg. v. 3, 4) before he set to work to build the Temple: "David, my father, wished to build a temple, but could not because of imminent wars: now God has given us peace." This is a further explanation of the delay till Solomon's time: peace was needed for the great work of construction. When all was completed Solomon acknowledged the fulfilment of all the predictions: "Blessed be the Lord who hath given rest to his people Israel, according to all that he had promised: there hath not failed so much as one of all the good things which He promised by His servant Moses" (3 Reg. viii. 56). In short, then, the Bible story is this: it was known that God designed a great Temple to be built in Jerusalem, the plan for which He himself had revealed, and in which all the Jewish people were to worship. David

longed to build this Temple and got together the means: but the honor was refused to him and given to Solomon, not because the son was holier than his father, but because David had reigned in a time of war and Solomon was to reign in a time of peace.

II

Well, how is this story connected with the song of the angels sung hundreds of years afterwards, "on earth peace to men of good will"? There can be no difficulty in seeing a very close connection, for certain persons under the old law were figures of Christ, because God so arranged it that they should do things or should have characteristics like to those which Christ, in a more perfect manner, was to do or have afterwards. Thus Isaac, bound on the altar and ready for his father to sacrifice, was a figure of Christ bound to the altar of the cross, a sacrifice to His Father. So too certain ceremonies in the old law were figures of what was to be in the new; for instance, the purification of lepers by the Jewish priest was a figure of the cleansing of the soul from the leprosy of sin by the priest to whom you are accustomed to make your confession. Now Solomon was a figure of Christ, and Solomon's Temple was a figure of Christ's Church. As then the Christ to come was described by one of the prophets as "the Prince of Peace," and as it is the peculiar power of the Christian Church to give peace to all her children, we understand why so many tokens of peace were associated with Solomon and his Temple. The very name Solomon in the Jewish language means *the peaceful*, and like the name Jesus, it was given by God before the child was born, the birth taking place in the time of peace following on

David's conquests. Ever since the people of Israel had entered the promised land they had been engaged in continual wars: Solomon was their first king whose reign was spent in peace (3 Reg. iv. 24, 25). Then as to the Temple, it was built in Jerusalem; and Jerusalem, in the language of the Jews, means perhaps "the possession of peace" but certainly peace. Moreover the structure was raised in great quiet; the rough work, such as the hewing of the stones and the sawing of the timber, was done at a distance. On the spot itself the well-prepared materials were fitted into their places without noise. "Whilst the temple was building," says Holy Scripture, "it was formed out of stones already cut and perfect; and hammer, and axe, and iron instruments of any kind were not heard in the temple whilst it was building."

From this one instance of Solomon's Temple we see how careful God was beforehand to prefigure the character of the future Redeemer, who was to come amongst us as "the Prince of Peace." It was similar of events which accompanied and followed the birth of Christ. When Christ was born, all wars had ceased for a time: the wide world, at least of the Roman Empire, was at peace, a most rare circumstance in the history of our ever-warring race. Then too it was that the angels sang "Peace on earth to men of good will." 'Again of the forerunner of Christ, St. John the Baptist, his father, Zachary, had prophesied that he should prepare the way for Him whose office it should be "to guide our steps into the way of peace." And when at last the aged Simeon had lived to take the Child Jesus in his arms, his words were, "Now, O Lord, dost Thou dismiss Thy servant in peace." In many ways signs of peace marked the birth of Christ. Afterwards Jesus, the full-grown man, in His office of Peace-

Giver, continued to show Himself the same Jesus as the child born in the stable at Bethlehem. For just before His death He said to His disciples, "Peace I give you, my peace I leave you"; and after His Resurrection His greeting to His Apostles was still, "Peace be to you." So that when after the Ascension St. Paul had to preach Christ to the people he found no fitter name for the Christian doctrine than to call it "the gospel of peace"; and out of thirteen epistles that he has left to us twelve begin by invoking peace on those to whom he is writing.

In some way, then, we have seen that the Church is announcing very great and very glad tidings to us to-day, when she sings in our ears that song of the angels, "Peace on earth to men of good will." We know, however, that in this life the fullness of peace cannot be attained; that Christmas Day will leave us with many disturbing trials to undergo. It is a childish expectation that the first fine days of spring are tokens that winter's severities are quite over. In patience we are to possess our souls or maintain their placidity. Christmas Day for Christ was one of great joy: He shared in happiness with the angels when they announced "tidings of great joy." But He suffered discomforts in His rude cradle and foresaw all that He was to bear of pain up to the crucifixion—a wonderful foresight for a new-born babe. We have not the like prevision for ourselves: but we know that pains will distress us and that under them all we ought to maintain our Christian peace.

II. The Signs of Humility

This day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you: You shall find the infant wrapped in swaddling clothes, and laid in a manger (Luke ii. 11, 12).

- I. The patient course from lowly beginning through progressive steps towards the end.
- II. Submission to the restraint of swathing bands.
- III. The lesson of the Manger at Bethlehem for the endurance of poverty.

It is no extravagant assumption to take it for granted that a good Christian, whatever else he proposes to include in his keeping of Christmas Day, puts it before him as his foremost object to honor the Child who is born at Bethlehem and at the same time to advance his own spiritual interests. Not all who bear Christ's name act thus, or St. Francis of Assisi would not, at this season, have gone along the highways and among the woods showing signs of great distress and asking, "How should I not weep when I see that love is not loved?" His repeated exhortation was, "Love the Child of Bethlehem, love the Child of Bethlehem." The temper of some critics will be ruffled when they hear of such conduct; religious folly will be the words that rise to their lips in token of their disgust at what they dub sentimentality. Nor need we be concerned wholly to deny that there is a certain air of foolishness about the exhibition of very intense love. It is implied in the word *fondness* as a quality seen in many of the circumstances of the very Nativity we are celebrating: for it was an excess of love involving a sort of folly, "the foolishness of the cross." Yet even in cases where the foolishness goes beyond bounds, as happens in many of the tenderest scenes in human life, scorn upon so amiable a weakness is not generally poured

out by a witness whose own heart is in the right place. If he does not wholly approve, yet for the most part he will be wholly silent as to his disapproval and he will be very ready to find explanations. Excuse in the case of Jesus Christ and His closest imitators is not needed.

Let us consider the signs given to the shepherds, simple men who were not tempted to the arrogant disdain of the tokens that were shown to them, namely, a Child, swathing bands, and a manger. Each of these symbols has its lesson to us of humble pursuit after Christian holiness, which lesson it was the purpose of the Incarnation to teach, which the pride of man has often refused to learn, which never will be grateful to flesh and blood, and which not the less all must take to themselves who would be saved. If the stable of Bethlehem sends us away shocked and repelled at what it manifests, then the Kingdom of God is not for us, because we have not the fundamental dispositions which it requires.

I

That Christ should be born a child shows that He was to begin at the beginning of a career and go on to the end, a patient example of progress by degrees. He might have started in full manhood, as Adam was privileged to do; but He took the ordinary course of nature so far as concerns the stages of a human life. First He was a babe in the womb; after the full period of gestation He was born an infant; He grew to be a boy, and then a man; but before He was old a violent death snatched Him away. They are the apocryphal gospels which try to decorate His youth with marvels, in the spirit impatient of waiting

which exacts stories of precocity in the biographies of great men. Our age, with its rapid communication of news by post and telegraph, with its speedy travelling, with its machinery which hurries forward the arts of production, is intolerant of delay. It no longer plans cathedrals on the old system of a work that is to last for generations before reaching completion. Yet, whatever else it has learnt to expedite, it has not known and never will know how to change God's law that, where early death does not intervene, the saving of a man's soul is, or ought to be, a work of steady perseverance, over the whole time of reasoning existence. Continuous in this manner at least should be our advance in virtue, though it is true that by God's uncovenanted mercy some persons after a life of sin are saved by a death-bed repentance, and others after periods more or less protracted during which they have been, as it is said, backsliders instead of forward-moving pilgrims. The law at any rate is that all should start from a childhood of inexperience and gradually learn how to do better and better, till the Master's appointed time for disciplinship or discipline is over and the conditions for the award have been fulfilled. This is one great consideration against what seems the most excusable ground for suicide. The angels may have gone through their whole probation in a brief space; we are not sure about the length of trial: but the man who is not taken away soon after baptism in his infancy or in boyhood, or in early youth, but who travels by the normal stages of life,—he has to reach his spiritually full stature by a process of growth and he must submit to start from a lowly origin and win each of the many steps of his development by patient activity in climbing.

II

The Child was swathed in bands which held together Its weak limbs till they were strong enough to play more freely and to support the weight which they were intended to bear. The hygiene of the system is not in question. The feebler a child is the more it needs contrivances of this kind; in some cases deformity or the pain of being crippled for life is avoided only by a careful use of these appliances which orthopaedic surgeons have devised for the correction of tendencies towards unshapely members. Naturally youth frets under these restraints upon liberty of movement; but the alternatives are clear, — submit to bonds or be forever misshapen, or maimed, or feeble. And what is law in the physical order holds also in the moral: restraints of all kinds have to be put upon the opening senses, intelligence, and volition of the child, or else monstrosity will be the result. Christ could not give us an example just answering to our own case. We must subject unruly appetite or passion to the curb of outer forces, a kind of control which Christ did not need and could not exemplify otherwise than figuratively. His swathing bands taught us the lesson of moral discipline from without. Nor may we think that we can ever wholly outgrow the need of limitations put upon our propensities; for however special may be the necessities of youth in this regard, because the force of good habits has not asserted itself in them and given to virtuous action some of the ease of second nature, yet adults also who have cultivated practices of right conduct, still more those who have yielded themselves victims to disorder, have unsubdued inclinations to evil which call for repressive means. Especially this Christmas season, when indul-

gences in pleasures of the table and in amusements of various kinds are sought in more than the usual measure, furnishes an occasion for realizing how indispensable is frequent restraint on eyes and ears, on imagination and thought, on the several appetites. If we would do appropriate honor to this season, which ought to be to us, as it is in itself, a holy celebration, we should often look at the swathed limbs of the Child in the manger and say to ourselves with practical effect: There is our lesson, teaching that we, being weak mortals, children always in our liabilities to take harm, should submit to be bound with the bands which are necessary to keep us inside the confines of right order; and that we should never, under the name of freedom, claim an independence from control which is really licentious. We hear it indeed sometimes taught that the pleasant things of God's creation must be meant for our enjoyment, not for means to practise us in abnegation; but if we grasp at this principle to justify the following of almost every attractive object, soon we shall be led into excesses of most vicious self-indulgence. Even in Paradise one tree was forbidden; it was for abstinence, not for use. Much more in the fallen world are there fruits which are forbidden, and that not merely by way of trial, but because either directly in themselves, or indirectly in their consequences, they are pernicious. Whether we call the bonds which are to restrain us in this world of many temptations, supports of weakness or curbs upon exuberant strength, matters little: often they are both at one and the same time, but under different aspects. Exuberant strength to do evil is a weakness, just as is the energy of a fever-frenzy, or of convulsions. Therefore from either point of view we need to be wrapped in swaddling-clothes—a truth which is not

upset by the fact that the bondage may sometimes be overdone, especially when it is the captivity imposed by others, not by our own self-mastery. A certain freedom from outer compulsion does help to brace character: so also does a certain subjection to such compulsion. We are not now concerned with striking the balance between the two: all that is at present urgent on our notice is that the lesson of the Infant Saviour undoubtedly teaches us that we must allow ourselves to be swathed by the folds, as it were, of the containing garment of Christian discipline. Without sacrifice of our power of healthy movement we must be wrapped about with various restrictions, in part placed by ourselves, in part by those who are our guides through life.

III

The third sign is the manger, which served the Infant Jesus for a cradle, — a substitute so poor as to go beyond the condition of ordinary pauperism and to reach abject destitution. Ordinarily the children of the poor classes lie in cots made for human beings, however rude be the structure: but the manger is designed for the use of cattle, that out of it they may eat their fodder, and so it is not a bed fit for "the Lord of Glory." Its fittingness rather is for our instruction, pointing out to us very forcibly the lessons of poverty which at least in spirit all must embrace if they would reach the beatitude promised to that condition. If not in actual deprivation of luxuries, at least in detachment of heart all must be poor, and all must be willing to bear their portion of those two accompaniments of poverty, namely, labor and suffering. For the bulk of mankind this portion is large because the rich are

comparatively the few, while the mass is made up of the toiling, much-enduring poor. Therefore Christ began in poverty, and continued as He had started, so that He grew to be pre-eminently the poor Man, the toiling Man, the suffering Man. Christmas as we keep it has much that may distract us from the observance of these sterner elements; nevertheless every thoughtful worshipper at the Crib will be sure to advert to what is so plainly before his eyes. As regards his neighbor, however, the sight of their poverty should move him to almsgiving not ungenerously.

The Son of God took flesh and blood for our salvation; but He left it true for His Apostle to say that in the unspiritual sense of the terms, "flesh and blood cannot inherit the kingdom of God." Not by seeking the Crib will he be sure to advert to what is plainly before his eyes. As regards his neighbor, however, the Crib will remind him to lessen the poverty of the regrettably destitute.

In taking flesh and blood the Son of God left it true for His Apostle to say, "flesh and blood cannot inherit the kingdom of God." Not by seeking the utmost enjoyment out of this life are we to enter the joy of the next life. Those pronounced happy, by what is the worldly standard of beatitude, are not therefore made worthy of being made happy hereafter. Everlasting bliss has to be purchased at a sacrifice of self-seeking in the limited time of probation. To sacrifice the present for the future, a sensibly perceived present for a future held only in faith and hope, is a test of religious character; and Christmas comes yearly to qualify us more and more for undergoing that test triumphantly. At the same time, innocent pleasures, whatever may be the merit sometimes of sacrificing even these for a good end, are at the disposal of the

good Christian, who will take his Christmas amusements rightly if he keeps to the principle expressed in Ecclesiastes, "Go and eat thy bread with joy and drink thy wine with gladness, because thy works please God" (ix. 7). Clearly no excesses will be justified by such words, as no Puritan gloom will be justified by the symbols which we have been contemplating in the stable where Jesus Christ is born a poor Child to be ill clad and ill housed, in token that we, whatever prizes we may find in this world, may recognize them as not of the first importance.

INDEX

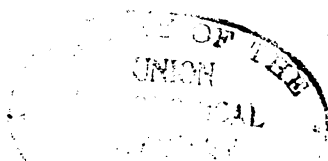
	PAGE
Abélard's erroneous views regarding the Redemption . . .	12
Abélard and Héloïse	69
Aesthetics directed to moral improvement	181
Ascension, the	158
Baptism	31
—, delayed by many persons in the first centuries . . .	102
Beatitudes, the, not intended to discourage effort	237
Bishops, their teaching office	207
Blessed Virgin	67, 263
—, her Immaculate Conception	119, 263, 277
—, exempt from subjection to concupiscence	264
—, her Assumption	263
Bodily health, cared for by the Church	147
Calendar year, why started with the feast of the Circum- cision	4
Calendar year, formerly started in England with Lady Day .	4
Campion, Blessed Edmund	249
Candlemas	34
—, substituted for the heathen <i>Lupercalia</i> ?	36
Carnival	50
Christ, His revelation	25
—, His redemptive action	4, 7
—, His sacrifice continued in heaven	10
—, His meekness and humility	234
—, the teacher	204, 234
—, attributes of His glorified Body	135
—, His humanity	142
—, His Resurrection	127
—, a victim of injustice	110
—, and Pilate	112
—, exempt from subjection to concupiscence	119
—, His crucifixion due to our sins	113
—, His sufferings disregarded	114
—, the Messiah	283
—, the Prince of Peace	285
—, His humility	288
—, a patient example of progress by degrees	289
Church, her solicitude for bodily health	147
—, her modern practices cannot simply be extended to primitive usages	102

	PAGE
Circumcision, feast of the	2
Circumcision, and its purpose to remit original sin	46
<i>Cogitatio, meditatio, contemplatio</i>	195
Communion of Saints, the	269
Concupiscence	119
Confirmation	31
Corruption in clergy and laity	89
Cyprian, St., on Penance	78
Cyril, St., of Alexandria, on Jewish Knowledge of God	20
Dances, as part of religious ceremonies	40
Death, preparation for	210
—, horror of	133
Deism, English and German	28, 181
Devotion to the Sacred Heart	123
Easter Communion	49
<i>Epieikeia</i> , the meaning of this term	53
Easter	133
Epiphany	19
Eucharist, the holy	7, 92, 213, 216
—, —, foreshadowed in the old Law	216
—, —, our one great sacrifice	225
Excess, modern, in dress, in eating, in sensuality	152
Feasts of the Church, the, not borrowed from the heathens	17
Glorification of the body, false	143
Grace	278
Hammurabi, the code of King	19
Holy Ghost, His influence	180
—, the, wisdom of the	185, 191
—, the, opposed by the <i>Zeitgeist</i>	190
—, mystic gifts of the	201
<i>Hypanie</i> , the, or the meeting with Christ	43
Ignatius, St., of Loyola	43, 245, 248
Impatience at trials	170
Jesus, origin of the name	1
—, see Christ	
Jewish people, their aberrations	20
Joseph, St.	60
Justice, the defects of strict	108
Lights, their use in religious worship	34
Love, as human impulse	68
Lady Day	67
Laity, their means of sanctification	176
Lent	75, 105

INDEX

	299
	PAGE
Lenten fast, the	48
— sermons	76, 106
Lucifer's sin	278
Magi, the	24
Manna, the, a type of the Holy Eucharist	216
Mass, the holy	7
Mortal Sins, list of	84
Nativity, feast of the	282
— — — — —, questions regarding its date	3, 36
New Year's Day	I
— — — — —, its history	14
Natural Religion <i>vs.</i> Christianity	28
Old Age, infirmity of, its influence upon moral conduct	124
Orchestral music in the Jewish Church	40
Orders, Religious	172
Parables	164
Pasch, the	129
Paschal Supper, a figure of the Holy Eucharist	219
Passiontide	105
Penance, public and private	77, 102
— — — — —, in St. Cyprian's doctrines	79
— — — — —, must be joined with the Love of God	97
Power, the, of the Keys	79
Prayer, must be accompanied by works	169
Preparation, a characteristic of Christ's religion	213
Privacy of the Confessional, the, was not primitive	102
Probabilism	81
Psalms, the	62, 117
Purgatory, the souls in	272
Pentecost	180
Peter and Paul, SS.	241
Rationalism, French and German	181
Redemption, the mercy of our	116
— — — — —, erroneous views regarding the	12
Religious Utilitarianism	76
Renaissance <i>vs.</i> Christianity	144
Resentment of Wrong, a mark of Justice	107
Resurrection from the dead, the, in pagan creeds	128
— — — — —, imagery about the	130
Rites, initiatory, for infancy, among cultured and uncultured peoples	46
Romanticism	68
Sacrament, Blessed	213
Sacred Heart, the	123, 229
Sacrifice of the Mass	225
Sanctification of the Sinner	96

	PAGE
Seal of Confession	102
Shakespeare, on human passions	70
Shrovetide	48
— , merrymaking in	49
Sin	12
<i>Sophrosyne</i> , meaning of the term	120
Soul, the human, according to Greek Philosophy	120
Souls, the holy, in Purgatory	272
Spiritism	274
Submission to ecclesiastical authority	208, 244
Temperance in Study	124
Tertullian, on Confession	83, 99
Trinity, the holy	25, 191, 205
Uncleanliness of body <i>vs.</i> uncleanliness of the heart	149
Utilitarianism, Religious	76
World-Soul	200
Worship, merely outward, not availing	169
<i>Zeitgeist</i> , or Time Spirit	189



[illegible]

Digitized by Google

Rickaby

UG86

R53

AUTHOR

The Ecclesiastical Year

TITLE

32164

DATE
LOANED

BORROWER

A
12/21/56

Alan J.

The Library
Union Theological Seminary
Broadway at 120th Street
New York 27, N. Y.

